

نیکی کی دعوت



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CALL TO RIGHTEOUSNESS

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi



نِیکِی کی دَعَوَت

Nayki ki Da'wat

CALL TO RIGHTEOUSNESS

A Chapter of Faizan-e-Sunnat (Volume 2)

*This is English translation of **chapter 1**. The work
on other chapters is in progress...*

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَکَاتُهُمُ الْعَالِیَہ



Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Call to Righteousness

An English translation of 'Nayki ki Da'wat'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

Arabic/Urdu Letter	Latin Equivalent	Example	Transliteration
ء	A/a	أَمِير	Amīr
ا	A/a	اَللّٰه	Allāh
ب	B/b	بَيْتُ اللّٰه	Baytullāh
پ	P/p	پَنج تَن پَاک	Panj Tan Pāk
ت	T/t	تَسْبِيح	Tasbīh
ٹ	Ṭ/ṭ	ٹَمَآٹَر	Ṭamāṭar
ث	Ṣ/ṣ	ثَمَر	Ṣamar
ج	J/j	جَنَّت	Jannat
چ	Ch/ch	چَادَر	Chādar
ح	H/h	حَدِيث	Ḥadīṣ
خ	Kh/kh	خَالِق	Khāliq
د	D/d	دَآتَا	Dātā
ڈ	Ḍ/ḍ	ڈَنكَآ	Ḍankā
ذ	Ẓ/ẓ	ذَخِيرَه	Ẓakhīrah
ر	R/r	رَازِق	Rāziq
ڑ	Ř/ř	پَهَاڑ	Paḥāř
ز	Z/z	زَمَزَم	Zamzam
ژ	X/x	ژَالَه	Xālāh
س	S/s	سَبز	Sabz
ش	Sh/sh	شَعْبَان	Sha'bān

Arabic/Urdu Letter	Latin Equivalent	Example	Transliteration
ص	Ṣ/ṣ	صَلَاة	Ṣalāḥ
ض	Ḍ/ḍ	رَمَضَان	Ramaḍān
ط	Ṭ/ṭ	طَاهِر	Ṭāhir
ظ	Ẓ/ẓ	ظَلَمَت	Ẓulmat
ع	‘	عَادِل	‘Ādil
غ	Gh/gh	غَرِيب	Gharīb
ف	F/f	فَيْضَان	Faīzān
ق	Q/q	قَافِلَه	Qāfilāḥ
ك	K/k	كَعْبَه	Ka’bah
گ	G/g	گُنبد	Gumbad
ل	L/l	مُسْلِمَان	Musalmān
م	M/m	مَدِينَه	Madīnāḥ
ن	N/n	نَصِيحَت	Naṣīḥat
و	V/v, W/w	وُضُو	Wuḍū
ه / و / ة	Ĥ/ĥ	بِهَائِي	Bhāī
ی	Y/y	یَسِین	Yāsīn
اَ	A/a	اَذْکَار	Aẓkāṛ
اِ	I/i	اِمَام	Imām
اُ	U/u	قُرْآن	Qurān
اِمْدَه	Ā/ā	سَیِّدُنَا	Sayyidunā
وِ مْدَه	Ū/ū	سُورَه	Sūrah
ی مْدَه	Ī/ī	اِسْلَامِی	Islāmī

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Preface

The Renowned and Revered Prophet ﷺ has stated, ‘On the Day of Judgement, [people of] my Ummah will be greater in number than those of all other Prophets.’ (*Ṣaḥīḥ Muslim*, pp. 128, Ḥadīṣ 331)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist Muftī Aḥmad Yār Khān رَحِمَهُ اللّٰهُ has stated: There will be 120 rows of the Heaven-dwellers out of which 80 will be from the Ummah of our Beloved Prophet Muhammad Mustafa ﷺ, and 40 will be from those of other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَامُ. (*Jāmi’ Tirmizī*, vol. 4, pp. 245, Ḥadīṣ 2555) The honourable Muftī رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ has further stated, ‘As the Noble Prophet ﷺ is the sovereign of all other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَامُ, his Ummah is also the sovereign of all other Ummahs.’

Millions of thanks to Allah عَزَّوَجَلَّ who has created us human beings and has made us Muslim from among the Ummah of His Beloved and Blessed Prophet ﷺ. One of the reasons of the greatness & glory, dignity & sanctity, and elevation & exaltation given to this Ummah in the world and the Hereafter by Allah عَزَّوَجَلَّ is that this Ummah fulfils the commandment of ‘أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ’ (i.e. conveying the call to righteousness and preventing evils). Here is verse 110 of Sūrah Āl-e-‘Imrān, part 4 with its translation from page 129 of the sacred *Kanz-ul-Īmān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللّٰهِ ط

You are the best amongst all the nations that emerged among the people – you command what is good and prohibit what is evil and you believe in Allah.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 4, Sūrah Āl-e-‘Imrān, verse 110)

Dear Islamic brothers! Every Muslim is a preacher – whether he is a scholar or a student, an Imām of a Masjid or a Muaẓẓin, a Pīr or a disciple, a trader or a customer, an employer or an employee, an officer or a labourer, a ruler or a common man – no matter whatever his professional and social status, he should continue to promote Sunnah, conveying the ‘call to righteousness’ to the people he lives or works with. He should strive to perform this sacred task with good intentions for the pleasure of Allah ﷻ making the best possible use of his abilities.

Regretfully, today’s Muslims have been extremely lazy in performing this vitally needed Madanī activity. In order to transform this laziness into fervour, Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, has already taken several pragmatic and realistic steps by organizing Sunnah-Inspiring Ijtimā’āt, Madanī Qāfilahs, area-visit to convey the call to righteousness, Madanī Tarbiyyatī courses, Fard ‘Ulūm course, Madanī Channel and Dars from *Faizān-e-Sunnat* etc. By the grace of Allah ﷻ, five chapters of *Faizān-e-Sunnat*, i.e. (i) *Blessings of بِسْمِ اللّٰهِ* (ii) *Islamic Manners of Eating* (iii) *Excellence of Hunger* (iv) *Blessings of Ramadan* and (v) *Backbiting – A Cancer in Our Society*, have so far come out. In your hands is now the sixth chapter ‘*Call to Righteousness*’ that contains the excellence and virtues of conveying the ‘call to righteousness’ and disadvantages of abandoning it. (This is a very vast chapter. I have intended to work on many topics such as parables of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, sacrifices made by the blessed companions for ‘call to righteousness’, ‘call to righteousness’ by Karāmah [i.e. saintly miracle], ‘call to righteousness’ by letters, post-demise ‘call to righteousness’ and adolescent preachers etc. Death may come anytime. May Allah ﷻ bless and protect my dear Madanī Majlis ‘Al-Madīna-tul-‘Ilmiyyah’! It is my will to this Majlis to carry on working on these topics even after my demise, and include them in *Faizān-e-Sunnat*.)

This book comprises almost 125 Quranic verses, 249 sayings of the Holy Prophet ﷺ, 113 admonitory parables, 51 Madanī parables and hundreds of Madanī pearls on different topics. By the grace of Allah ﷻ, I hope that this book will further boost the enthusiasm of Islamic brothers and sisters for the great Madanī activity of ‘call to righteousness’. We have done our utmost to remove flaws and errors from this book. The Muftī of Dawat-e-Islami’s ‘Dār-ul-Iftā Ahl-e-Sunnat’ has also checked it from Shar’i

point of view. I am very much sensitive about mistakes. **أَلْحَقِدْ لِلَّهِ عَزَّوَجَلَّ**, I prefer to have my books, booklets and couplets of Na'at checked by scholars before publication for fear that if some wrong ruling gets published and people start acting accordingly, I may be held answerable to that in the Hereafter, **مَعَافَاةَ اللَّهِ عَزَّوَجَلَّ**. Anyway, we have done our best but the possibility of mistakes cannot still be ruled out. Therefore, if you find any Shar'ī mistake in this book, please inform me about it with good intentions, and get deserving of great reward. I will not argue unreasonably in favour of my standpoint but will back down from it with thanks, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Entreaty of 'Attar

It is my Madanī entreaty to all Islamic brothers and sisters to give at least two Dars (one of which should be in home) with good intentions for the pleasure of Allah **عَزَّوَجَلَّ**. That is, read out passages to Muslims from this book at two different times. If anyone, overwhelmed by hearing the Dars given by you starts treading the path of Quran and Sunnahs, you will also become successful, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'If Allah **عَزَّوَجَلَّ** blesses even a single person with guidance by you, this is better for you than having red camels.' (*Ṣaḥīḥ Muslim*, pp. 1311, Ḥadīṣ 2406)

In the exegesis of the foregoing Ḥadīṣ, 'Allāmaḥ Yaḥyā Bin Sharaf Nawawī **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَى** has stated: Red camels used to be considered a precious asset among the Arabs, and thus were mentioned here as an example. This is just for explanation; otherwise, the truth is that even an iota of the never-ending Hereafter is better than countless mortal worlds. (*Sharāḥ Muslim lin-Nawawī*, vol. 15, pp. 178)

Du'ā of Attar

Yā Allah **عَزَّوَجَلَّ**! Whoever reads the book 'Call to Righteousness (part 1)' from beginning to end within 25 days and give or listen to two Dars daily from 'Faizān-e-Sunnat', bless him with steadfastness in Īmān, vision of the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** during his death agonies, recitation of Kalimah at the time of his death, comfort in his grave and on resurrection, forgiveness without accountability out of Your mercy, and an abode in Jannat-ul-Firdaus in the neighbourhood of Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. May all these prayers be answered for me, scholars, checkers and all those who have

cooperated in the completion of this book, including the Nigrān and members of Majlis Maktaba-tul-Madīnah, and the whole staff of Maktaba-tul-Madīnah. Yā Allah عَزَّوَجَلَّ! Forgive the entire Ummah.

Ĥay Tujĥ say Du'ā Rab-e-Raĥmat, maqbūl ĥo Faizān-e-Sunnat

Gĥar gĥar Masjid Masjid pařĥ ker Islami bhāi sunātā raĥay

Translation: It is my prayer to the Merciful Allah عَزَّوَجَلَّ that 'Faizān-e-Sunnat' be popular throughout the world. May people give Dars from it at homes, Masājid etc.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2 Ramadan-ul-Mubārak, 1432 AH

August 3, 2011

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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23 Intentions for Reading this Book

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

The intention of a Muslim is better than his deed.

(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)

Two Madanī pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions one makes, the more reward he will gain.

Intentions

- 1-4. Every time I read this book, I will start by reciting Ḥamd¹, Ṣalāt², Ta'awwuz³ and Tasmiyāh⁴ (One can act upon all these four intentions by reading the Arabic lines given at the top of this page).
5. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ.
- 6-7. To the best of my ability, I will try to read it in the state of Wuḍū⁶, facing the Qiblah⁷.
8. I will behold the Quranic verses,
9. and the blessed Aḥādīṣ

10. (Whilst reading the book) Whenever I read the blessed word ‘Allah’, I will say “عَزَّوَجَلَّ”,
11. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read “صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ”.
12. I will learn Shar’i rulings.
13. If I am unable to comprehend some ruling, I will consult with scholars.
14. Acting upon the advice given in the narration: *عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ*: ‘Mercy descends at the time of the mentioning of the pious.’ (*Hilyat-ul-Awliyā*, vol. 7, pp. 335, *Hadiṣ* 10750) I will reap the blessings of the mentioning of the pious by relating the parables of pious saints from this book, to others.
15. (On my personal copy) I will underline essential and important things and points to highlight them.
16. (On my personal copy) I will note down important points on the ‘page of notes.’
17. In order to read the book completely with the intention of gaining religious knowledge I will read some pages daily and earn the reward (of gaining religious knowledge).
18. I will persuade others to read this book.
19. With the intention of acting upon the Ḥadiṣ: *تَهَادَوْا تَحَابُّوا*: ‘Give gifts to each other, it will enhance affection amongst you,’ (*Muwatta’ Imām Mālik*, vol. 2, pp. 407, *Hadiṣ* 1731) I will buy (one or as many copies of this book as I can afford) and will gift them to others.
20. After I have gifted them to others, I will ask them to set a target for reading this book completely (for example – within 25 days).
21. I will teach those who do not know.
22. I will make Īṣāl-e-Ṣawāb of reading this book to the entire Ummah.
23. If I find any Shar’i mistake, I will inform the publisher about the mistake in writing (to inform the publisher and the author verbally is usually ineffective).

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CALL TO RIGHTEOUSNESS

Ijtimā' of forgiveness

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Renowned and Revered Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There are some touring angels of Allah عَزَّوَجَلَّ. When they pass by the gatherings of Ṣikr, they say to each other: Sit (here). When those making Ṣikr (in the gathering) make Du'ā, these angels say Āmīn¹ to their Du'ā. When they recite Ṣalāt-ʿAlan-Nabī, the angels also recite Ṣalāt with them. When they disperse, the angels say to each other that there are glad tidings for these fortunate people as they are returning, forgiven.' (*Jam'-ul-Jawāmi' lis-Suyūṭī, vol. 3, pp. 125, Ḥadīṣ 7750*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three virtues of attending Masjid

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! How excellent the gatherings of Ṣikr are! Remember that Sunnah-Inspiring Ijtimā'āt, Dars and Ijtimā'-e-Ṣikr-o-Na'at are also considered the gatherings of Ṣikr. How fortunate are the Muslims who attend these merciful Ijtimā'āt wholeheartedly, attaining the privilege of forgiveness by Divine grace! However, not everyone is able to get the privilege of attending these Ijtimā'āt of forgiveness; only the fortunate ones are blessed with it. As it is a highly virtuous and reward-earning deed to attend the Madanī sessions of Dars and speeches normally held in Masājid, satan also does his utmost to

¹ i.e. may what they ask for, be granted to them.

prevent people from attending Masjid. Launch a ‘Masjid-filling campaign’. Persuade Muslims to attend Masjid and thus make satan unsuccessful.

Sayyidunā ‘Abdur Raḥmān Bin Ma’qil رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘We have heard (from learned scholars) الْمَسْجِدُ حِصْنٌ حَصِينٌ مِنَ الشَّيْطَانِ i.e. *Masjid is a strong fort for protection from satan.* (Muṣannaḥ Ibn Abī Shaybah, vol. 8, pp. 172) For your persuasion, here are three sayings of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the excellence of Masjid:

1. Without doubt, those attending and making others attend the houses of Allah عَزَّوَجَلَّ are actually the true bondmen of Allah. (Al-Mu’jam-ul-Awsaṭ, vol. 2, pp. 58, Ḥadīṣ 2502)
2. One who loves Masjid Allah عَزَّوَجَلَّ makes him His beloved. (ibid, vol. 4, pp. 400, Ḥadīṣ 6383)
3. When a bondman keeps staying in Masjid for Zikr or Ṣalāḥ, Allah عَزَّوَجَلَّ sees him with mercy, as the family members of the one who had gone missing rejoice when he returns. (Sunan Ibn Mājah, vol. 1, pp. 438, Ḥadīṣ 800)

Woh salāmat rahā qiyāmat mayn

Paṛh liye jis nay dil say chār Salām

Mayray Piyāray pay mayray Āqā per

Mayrī jānib say lākḥ bār Salām

Mayrī bigṛī banānay wālay per

Bḥayj ay mayray Kirdgār Salām

Translation: Whoever has sincerely recited a few Salām will remain unharmed on the Day of Judgement. May millions of Salām be upon my Beloved Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from me! O my Creator! Send Salām to Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has removed troubles and tribulations from me.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ is not dependent

Dear Islamic brothers! Allah عَزَّوَجَلَّ is Omnipotent. He عَزَّوَجَلَّ is not dependent on anyone. He عَزَّوَجَلَّ has created this world, adorned it with different things, and has made it an abode for humans, revealing His omnipotence. He عَزَّوَجَلَّ continued to send His Rusul and Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام in the world from time to time for the guidance of mankind.

If He عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ can make wicked people get reformed even without Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ but He عَزَّوَجَلَّ has willed that His bondmen convey the call to righteousness, endure hardships in His path and then gain great rewards and ranks from His court. Therefore, Allah عَزَّوَجَلَّ continued to send His Rusul and Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ in the world for the fulfilment of the sacred task of ‘call to righteousness’ and finally sent His Beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, bringing Prophethood to an end. He then left this great and glorious task to the beloved Ummah of His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that they could reform each other fulfilling this significant obligation.

Thus every Muslim is a preacher; whether he is a scholar or an Imām of a Masjid, a Pīr or a disciple, a trader or a customer, an employer or an employee, an officer or a labourer, a ruler or a common man, no matter whatever his professional and social status, he should continue to promote Sunnah, conveying the ‘call to righteousness’ to the people he lives or works with. He should strive to perform this great task making the best possible use of his abilities.

Mayn Muballigh banū Sunnataun kā, khūb charchā karūn Sunnataun kā

Yā Khudā Dars dūn Sunnataun kā, ḥo karam baḥr-e-khāk-e-Madīnah

Translation: May I preach and promote Sunnah. O Almighty! Bless me with the ability of giving Dars of Sunnah for the sake of the earth of Madīnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Quranic commandment for ‘call to righteousness’

Merciful Allah عَزَّوَجَلَّ has described excellence of the call to righteousness in different places of the Holy Quran. Here is verse 104 of Sūrah, Āl-e-‘Imrān, part 4, with its translation from page 128 of the sacred *Kanz-ul-Īmān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿١٠٤﴾

And let there be a group amongst you who invites towards goodness, and commands what is good and forbids what is evil; it is they who are the successful ones.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 4, Sūrah Āl-e-‘Imrān, verse 104)

Everyone should convey call to righteousness according to their ability

Commenting on the foregoing verse, a renowned exegetist of the Quran Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْه has stated in *Tafsīr-e-Na’īmī*, volume 4, page 72, ‘O Muslims! There should be one such movement amongst you, or you have to launch one such movement on permanent basis that calls all the impious people towards righteousness, the unbelievers towards Islamic faith, the transgressors towards piety, the heedless towards awareness, the ignorant towards Islamic knowledge and gnosis, the reserved ones towards the pleasure of (Divine) devotion and those in oblivion towards consciousness. Similarly, this movement ought to enforce correct beliefs, good manners and good deeds by preaching, by writings, physically, forcefully, softly and (a ruler to his subjects) strictly. Further, this movement ought to prevent people from false beliefs, ill manners, bad deeds, evil intentions and evil thoughts by tongue and heart, by writings and even by force (as per one’s authority).’

Everybody is preacher

All the Muslims are preachers. It is Farḍ (obligatory) for all of them to command people to do righteous deeds and prevent them from evil ones. (*Tafsīr-e-Na’īmī*, vol. 4, pp. 72) In his exegesis the honourable Muftī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also quoted the following Ḥadīṣ from *Ṣaḥīḥ Bukhārī*. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey on my behalf even if only one verse.

(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 462, Ḥadīṣ 3461)

*Mayn naykī kī da'wat kī dhūmayn machā dūn
Ĥo taufīq aysī 'aṭā Yā Ilāhī*

Translation: May I spread the call to righteousness. O Almighty! Bless me with this ability.

The act that benefits others is preferable

The honourable Muftī رحمه الله تعالى عليه has further stated: Islamic preaching is an extremely important worship. All other acts of worship benefit the worshipper but Islamic preaching benefits not only the preacher but also others. The act that benefits others besides its doer is preferable to the one that benefits only its doer. (It is stated in a narration that) someone asked the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم, 'Who is the best bondman?' He صلى الله تعالى عليه وآله وسلم replied, '(The best bondman is) the one who fears Allah عز وجل, behaves towards his relatives well, conveys good things (to people) and prevents (them) from evils.' (*Az-Zuhd-ul-Kabīr lil-Bayhaqī, pp. 327, Ḥadīṣ 877*)

Sayyidunā Ḥasan Baṣrī عليه رَحْمَةُ اللهِ الْقَوِي has stated, 'The one commanding people to do good deeds and preventing them from evil ones is the caliph of Allah as well as His Prophet صلى الله تعالى عليه وآله وسلم and that of His book (i.e. the Holy Quran).' It is stated in a Ḥadīṣ that if Muslims give up Islamic preaching, cruel kings will rule them and their prayers will not be answered. (*Rūḥ-ul-Ma'ānī, vol. 4, pp. 326*)

Amīr-ul-Mu'minīn, Sayyidunā Ṣiddīq-e-Akbar رضي الله تعالى عنه has said, 'O people! Command others to do good deeds and prevent them from evils, you will be leading a peaceful life.' Amīr-ul-Mu'minīn Sayyidunā Alī'-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, 'Islamic preaching is the best Jihad.' (*Tafsīr Kabīr, vol. 3, pp. 316*) To carry out Islamic preaching is an excellent worship and to give it up is an infinitely worse crime, and one who gives it up will be disgraced. (*Tafsīr-e-Na'imī, vol. 4, pp. 72*)

Amīr-ul-Mu'minīn Sayyidunā Alī'-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has also stated, 'The heart that does not consider good as good and evil as evil will be turned upside down, as the things inside a bag, when turned upside down, fall and scatter.' (*Muṣannaf Ibn Abī Shaybah, vol. 8, pp. 667, Raqm 124-125*)

Remorse for sinful life

Dear Islamic brothers! These days, sins are being committed everywhere. Sometimes, even those appearing to be pious and ascetic are found to be involved in corrupt beliefs, careless talking, unlawful gazing and ill manners. Alas! All one sees everywhere are sins, sins and just sins! Admittedly, the world is not yet empty of pious people but they are in a very small number. In such tragic circumstances, the existence of the Sunnah-Inspiring movement ‘Dawat-e-Islami’ is no less than a great favour, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. Come and join the Madanī environment of Dawat-e-Islami for the protection of your faith and rectification of your deeds.

Here is a Madanī parable for your persuasion. An Islamic brother from Keamari Bāb-ul-Madīnah (Karachi) has stated: I used to abuse and quarrel people on trivial matters. I was extremely fond of watching films and dramas and listening to songs and music. I had wasted a large part of my life in these sins. I used to work as a driver of the owner of a bungalow. What led me to repent of my sins is that one day after I had done my work I sat in a room where I listened to a Sunnah-Inspiring speech being televised on Madanī Channel. The speech made me tremble with fear, causing me to feel remorse for sins. I sincerely repented of my sins to Allah **عَزَّوَجَلَّ**, and pledged to tread the path of Sunnah. When the announcement of 30-day Tarbiyyatī I’tikāf in the holy month of Ramadan with a persuasion for Muslims to attend it was made on Madanī Channel, I immediately made the intention of attending the I’tikāf, responding positively to it. Acting upon my intention, I am now reaping the blessings of I’tikāf in the global Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnah, Bāb-ul-Madīnah, Karachi. I will also travel with a 12-month Madanī Qāfilah immediately after the I’tikāf, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Cure for sins

Dear Islamic brothers! Did you see! By the blessings of watching Madanī Channel, not only did a sinner find a cure for the disease of his sins, he was also able to get the privilege of attending the 30-day Tarbiyyatī I’tikāf in the holy month of Ramadan in the global Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnah, Bāb-ul-Madīnah, Karachi.

He was further privileged to make the intention of travelling with a 12-month Sunnah-Inspiring Madanī Qāfilah immediately after the I'tikāf.

Everyone should treat the disease of sins. Believe me! If we die without repentance despite repeatedly committing sins, and if Allah عَزَّوَجَلَّ becomes displeased with us, we will find no shelter from His wrath. The traits of the pious bondmen of Allah are unique. In spite of performing good deeds, they fear Allah عَزَّوَجَلَّ, and look for a cure for sins. Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated that once he was accompanying a young pious worshipper to somewhere in Basra when he saw a physician. In front of the physician were a large number of people including women and children with bottles of water in their hands, waiting to get medicine for their diseases. The young pious worshipper asked the physician, 'Do you have some cure for sins?' The physician replied in the affirmative. The young man said, 'Please tell me the cure.' The physician replied, 'The cure for the disease of sins consists of ten things which are as follows:

1. Take a root from the tree of destitution and humbleness
2. Add a mixture of repentance to it
3. Put it into the bowl of Divine will
4. Crush it properly with the press of contentment
5. Put it then into the pot of piety and asceticism
6. Add water of modesty to it
7. Then boil it on the fire of Divine love
8. Then pour it into the bowl of gratitude
9. Cool it with the fan of hope
10. Then drink it with the spoon of (Divine) glorification. If you do all this, then remember that this recipe will benefit you treating every disease and trouble of the world and the Hereafter. (*Al-Munabbihāt*, pp. 111)

Kab gunāḥaun say kanārā mayn karūn gā Yā Rab!

Nayk kab ay mayray Allah! Banū gā Yā Rab!

Kab gunāḥaun kay maraz say mayn shifā pāūn gā!

Kab mayn būmār, Madīnay kā banū gā Yā Rab!

Translation

When will I give up sins Yā Rab! When will I become Pious Yā Rab!

When will I get cured of the disease of sins! When will I become a devotee to Madīnah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eat, drink and be merry

Dear Islamic brothers! Today, the vicious campaigns of the non-Muslims are striving for the survival and propagation of their religion in the world but, alas, the Muslims have indulged themselves in their worldly matters only. Extremely regretfully, it seems as if most of today's Muslims have considered just eating, drinking and merry-making the aim of their life. Who cares about preaching to others about Ṣalāḥ and Sunnah! They do not even have time to offer Ṣalāḥ calmly for the betterment of their own afterlife. How can they find the heart full of love for Sunnah? All people care about today is their worldly life only.

It is stated on page 103 of the book 'Blessings of Divine Glorification' published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: 'Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'One who considers just foods, drinks and clothing the favours of Allah عَزَّوَجَلَّ, certainly has little knowledge.' (Az-Zuḥd li Ibn Al-Mubārak, pp. 134, Raqm 397)

Daytā ḥūn Tujḥay wāsiṭāḥ mayn piyāray Nabī kā

Ummat ko Khudāyā rāḥ-e-Sunnat pay chalā day

Translation: O Almighty! Make the Ummah tread the path of Sunnah for the sake of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Wasāil-e-Bakhshish, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A delightful reason of disliking the world

How regrettably! The love for the world has intensified in our heart. We are blindly running after the luxuries and comforts of the world. On the contrary, the pious bondmen of Allah and true devotees of Rasūl would be grateful [to Allah ﷻ] for being protected from worldly desires and favours. Listen to an admonitory parable, extracted from page 68 of the book ‘*Blessings of Divine Glorification*’ and learn some lesson. Sayyidunā Majma’ Anṣārī رَحْمَةُ اللهِ الْبَارِي عَلَيْهِ has narrated that a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘The favour of being protected from the comforts of the world granted to me by Allah ﷻ is greater than that of a luxurious worldly life because Allah ﷻ has disliked the world for His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, I hold dear the favours Allah ﷻ has liked for His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ more than the ones He ﷻ has disliked for His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Shu’ab-ul-Īmān, vol. 4, pp. 117, Ḥadīṣ 4489)

To have worldly wealth and luxuries in abundance is certainly a favour but to avoid them is a greater favour.

Pīchā mayrā dunyā kī maḥabbat say chūṛā day

Yā Rab! Mujḥay dīwānaḥ Muhammad kā banā day

Translation: O Allah ﷻ! Enable me to get rid of love for the world and make me a devotee to Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Islam – in name only

Dear Islamic brothers! The situation is going from bad to worse. It seems as if Islam has existed in name only. Extremely regrettably! The lifestyle of most Muslims is like that of non-Muslims. Listen to the following Ḥadīṣ very attentively shedding tears with a sad heart, if possible. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘A time will soon come upon people when Islam will exist in name only and Quran as a *Rasm* (i.e. tradition) only. Their Masājid will be full [of people] but empty of Ḥidāyaḥ [guidance]; their ‘Ulamā will be the worst of people

under the sky. Fitnaḥ will emerge from them and will return to them.’ (*Shu’ab-ul-Īmān*, vol. 2, pp. 311, Ḥadīṣ 1908)

Muslims – in name only

Commenting on the foregoing Ḥadīṣ, a renowned exegetist Muftī Aḥmad Yār Khān رحمته الله تعالى has stated (Islam will exist in name only implies) that the names of the Muslims would be Islamic, and they would also call themselves Muslims but their lifestyle and appearance would be like those of non-Muslims, as is commonly seen these days. It may also mean that the names and apparent forms of the pillars of Islam will exist, but their essence will die out. For example, Ṣalāḥ will be offered apparently but there will be no humility of the heart and the body. Zakāḥ will be paid but there will be no cooperation with the community. Hajj will be performed but for sightseeing. Jihad will be done but for gaining power and rule.

Commenting on the part of the Ḥadīṣ (*Quran will exist as a tradition only*), the honourable Muftī رحمته الله تعالى has stated, ‘The Arabic word **رَسْم** [Rasm] used in the foregoing Ḥadīṣ implies a mark as well as a tradition. Both of these meanings may be applied here. That is, the marks of the Quran will be printed on papers and its words will be uttered, but its sanctity in hearts and conformity with its commandments will disappear, or alternatively, it implies that the Quran will be used for swearing falsely on it in courts and be read at funerals but Christian laws will be enforced. The part of the Ḥadīṣ (*their Masājid will be full [of people] but empty of worship*) implies that the buildings of Masājid will be very handsomely constructed with engraved doors and walls and modern electricity facilities but there will be no one to offer Ṣalāḥ in them. Their Imāms will be irreligious. In other words, Masājid will become the source of misleading beliefs rather than true guidance. The voices of irreligious orators delivering speeches will be coming through loudspeakers from every Masjid but those speeches will be lethal poison that will spread unbelief and defiance in the name of Quranic teachings. Commenting on the last part of the blessed Ḥadīṣ, he رحمته الله تعالى has stated: There will be a large number of irreligious and non-practicing scholars whose evils will surround all Muslims like a thing is encircled by something else. (*Mirāt-ul-Manājīḥ*, vol. 1, pp. 229)

Shroud stealer hears voice from Ghayb

Remember! The Dars of Quran and Ḥadiṣ and Sunnah-Inspiring speeches delivered by rightly-guided Islamic scholars in Masājīd have not been condemned in the above exegesis. In fact, the Dars and speeches of these true scholars of Islam are a fountain of guidance that brings about blessings and forgiveness. Sayyidunā Ḥātim Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ was once delivering a speech in ‘Balkh’. During the speech, he made the following Du’ā for the well-wishing of sinners: ‘Yā Allah عَزَّوَجَلَّ! By Your grace, forgive the biggest sinner of this Ijtimā’.’ A shroud stealer was also present in the Ijtimā’. At night, he went to the graveyard to steal the shroud. As soon as he dug a grave, he heard a voice echoing from Ghayb, ‘O shroud stealer! You have been forgiven today in the Ijtimā’ of Ḥātim Aṣam; why are you committing this sin tonight again?’ Listening to this, he wept and repented of his sins sincerely.’ (*Taḏkira-tul-Awliyā, pp. 222*)

Mujḥay day day Īmān per istiḳāmat

Pa-ay Sayyid-e-Muḥtasham Yā Ilāhī

Mayray sar pay ‘iṣyān kā bār āh Maulā!

Baṛḥā jāṭā ḥay dam ba-dam Yā Ilāhī

Zamīn baujḥ say mayray ḥaitī naḥīn ḥay

Yeh Tayrā ḥī to ḥay karam Yā Ilāhī

Translation: O Almighty! Bless me with steadfastness in Īmān for the sake of the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Alas, the burden of sins is increasing on my shoulders every moment.

(*Wasāil-e-Bakhshish, pp. 82*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Do non-Muslims copy us?

Dear Islamic brothers! It is a great privilege for one’s worldly life as well as afterlife to see the pious, to keep their company, to listen to their speeches and to participate in the Ijtimā’āt of devotees of Rasūl. This parable has also given us the lesson that a preacher should have sympathy with sinners. Besides advising them, he should also make Du’ā for them. This incident is of the golden era of Tab’-e-Tābi’in. Regretfully, Muslims today have practically drifted away from Islamic teachings. Sadly, most Muslims today are proud of copying the non-Muslims, giving up Sunnah. They have perhaps assumed it a

privilege to wear non-Islamic clothing. Have you ever seen any non-Muslim with real Islamic styles (like a fist-length beard, turban, Sunnah-conforming hair-style and dress etc.)? You must not have seen. These are very cunning and deceitful people who will not give up their false and filthy ways and will not follow Muslims, but extremely regretfully, it is Muslims who are foolishly imitating non-Muslims. O my heedless Islamic brothers! Please come to your senses! Before you meet your death, wake up from the sleep of heedlessness and awaken others as well! Remember!

Na samjho gey to mit jao gey ay Musalmāno!

Tumharī dāstān tak bhī na hogī dāstāno mayn

Translation: O Muslims! If you do not listen to your well-wisher's advice, you will be wiped off the face of the earth. Even your stories will disappear from the annals of history.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Unsuccessful lover

Dear Islamic brothers! The condition of Muslims is unmentionable these days. The flood of sins is sweeping away everyone. Under these crucial circumstances, the Madanī environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is a great favour. Do remain associated with it. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Amazing changes and even Madanī revolutions take place in the lives of those associated with it. Here is a Madanī parable showing how a Madanī revolution took place in the life of an Islamic brother from Malir area of Bāb-ul-Madīnah (Karachi). He has stated: Unfortunately, I had fallen in love with a girl, which had propelled me into the dark cave of sins. One day, I heard that she had been married to someone else. This news made my life hell. Eventually, like thousands of other unsuccessful lovers playing into satan's hands, I also became an addict of drugs, wine, opium and heroin. There would hardly be any intoxicant I had not taken, wrongly assuming it to be a means of seeking solace.

Extremely dejected and frustrated, I attempted suicides many times. To kill myself, I drank chemical, petrol and even acid but my death had not arrived yet. How great the

Divine benevolence! Despite my countless sins, Allah عَزَّوَجَلَّ did not close the door of mercy for me. How I was blessed is that I once met a devotee of Rasūl associated with the fragrant Madanī environment of Dawat-e-Islami. His politeness and courtesy gave me a great zest for life. On 29 Sha'bān-ul-Mu'azzam 1427 AH (2006), by the blessings of his individual effort, I had the privilege of attending Faizān-e-Madīnāh, the global Madanī Markaz of Dawat-e-Islami. I was amazed to see the spiritual atmosphere here. Seeing the Islamic brothers wearing green turbans, I was very delighted with my faith refreshed.

I attended the 30-day collective I'tikāf held in the month of Ramadan-ul-Mubārak in 1427 AH. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I, a sinful person, was blessed with keeping fasts in Ramadan-ul-Mubārak. By the blessings of the Madanī environment, I got rid of the craze for love and filthy thoughts. I adorned my face with a beard, head with a turban and body with a Sunnah-conforming clothing. I also became regular in offering the five daily Ṣalāh. At the time of the writing of this account, I am taking part in Madanī activities trying to reform myself and the people of the entire world.

'Aṭāye Ḥabīb-e-Khudā Madanī Māḥaul

Ba-faizān-e-Aḥmad Razā اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ

Ḥay faizān-e-Ghauš-o-Razā Madanī Māḥaul

Yeh phūlay phalay gā sadā Madanī Māḥaul

Translation: Madanī environment is Divine bestowment. It is a blessing of Ghauš and Razā رَحْمَةُ اللّٰهِ تَعَالٰی and will always flourish, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Destructiveness of unlawful love

Dear Islamic brothers! Did you see how a lover burning in the fire of romantic love was inspired to join the Madanī environment of Dawat-e-Islami, and was blessed with devotion to Rasūl as a result of the individual effort of a devotee of Rasūl. It was only by the grace of Allah عَزَّوَجَلَّ that he got rid of it; otherwise, one indulging in it once rarely finds a way of escape. These days, there is a rapidly growing trend of romantic love. The main cause of it is that most Muslims do not have necessary Islamic knowledge and are away from religious environment. This has also caused a flood of sins everywhere.

Watching love stories and dramas on TV, VCR and internet etc., reading novels, monthly magazines, digests, romantic fictions and exaggeratedly love-related news published in newspapers, attending coeducational classes at colleges and universities and freely meeting and talking to non-Maḥram relatives are the causes of love among the youth of today.

At first, love is one-sided but the other partner when informed about it also sometimes falls in love, leading to a severe storm of sins. These lovers then engage in shameless talking on phone and even meet each other, exchange love letters and gifts, and secretly promise to marry each other. If their family members cause any obstruction, they sometimes elope, and the news of their elopement is published in papers, causing disgrace for their families. At times, they get married by court, but sometimes they go beyond all moral bounds even without marriage, and then the corpses of the illegitimate babies of such cruel unmarried couples are found lying at garbage. Furthermore, if they are unable to elope, then they commit suicide. These types of news are often published in newspapers.

Yūsuf عَلَيْهِ السَّلَام free from unlawful love

Dear Islamic brothers! These days, people have drifted away from Islamic knowledge, falling into the deep abyss of ignorance. In order to cover up their filthy romantic love, some lovers even dare to say that Sayyidunā Yūsuf عَلَيْهِ السَّلَام was also in love with Zulaykhā. (Allah عَزَّوَجَلَّ forbid) This is absolutely wrong, and the unwise people holding such views are completely mistaken. To make up excuses about the evils of Nafs by tactlessly saying something inappropriate about a Prophet under the influence of satan may be extremely dangerous to one's faith.

Remember! Even the slightest blasphemy of a Prophet is Kufr [unbelief]. Sayyidunā Yūsuf عَلَيْهِ السَّلَام is a Prophet of Allah عَزَّوَجَلَّ, and every Prophet is Ma'sūm [i.e. protected from all types of sins and contemptible acts]. A Prophet can never do anything inappropriate. Here is verse 24 of Sūrah Yūsuf with its translation from page 445 of the sacred *Kanz-ul-Īmān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 12 of the Holy Quran:

وَلَقَدْ هَمَّتْ بِهِ^٤ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ^٥

And indeed the woman desired him; and he too would have inclined to her, if he would not have seen the proof of his Lord.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Yūsuf, verse 24)

Commenting on the foregoing verse, a renowned exegetist of the Quran Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated, ‘Allah عَزَّوَجَلَّ has made Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام free from ill manners and deeds, and has blessed them with good manners. Thus they avoid every evil deed. According to a narration, ‘When Zulaykhā tried to seduce Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام, he saw his father Sayyidunā Ya’qūb عَلَيْهِ الصَّلَاةُ وَالسَّلَام who had pressed his finger between his teeth, and was gesturing for Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام to stay away from her.’

(Khazāin-ul-‘Irfān)

The fact is that it was a one-sided love on the part of Zulaykhā only, and Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام had not indulged in it even to the slightest degree. In verse 30 of Sūrah Yūsuf, part 12, the saying of some Egyptian women has been quoted like this:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ^٦ قَدْ شَغَفَهَا حُبًّا^٧ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

And some women of the city said, ‘The ruler’s wife is seeking to seduce her young boy; indeed his love has deepened in her heart; and we find her infatuated with love openly.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Yūsuf, verse 30)

Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘Zulaykhā had a passion for Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام but he avoided her despite having power. In the Holy Quran, Allah عَزَّوَجَلَّ appreciated him a lot for avoiding her.’ (Ihyā-ul-‘Ulūm, vol. 3, pp. 129)

Confutation of unwise lovers

This has made it as clear as day that the excuse made up from the incident of Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ and Zulaykhā by unwise lovers in favour of their sinful filthy and smelly love is in contradiction to the Holy Quran, and leads straight to unbelief in many cases. Sūrah Yūsuf mentions only one-sided love on the part of Zulaykhā; it does not mention even a hint of Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ being involved in love. Therefore, those who have the mistaken assumption that Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ was also involved in love should repent of it and renew their faith by embracing Islam again. The Prophets عَلَيْهِمُ السَّلَامُ of Allah عَزَّوَجَلَّ have a very high status and are protected from sins.

Yā Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bless us with devotion to You and Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! Remove love for the world from our hearts. Yā Allah عَزَّوَجَلَّ! Free the Muslims trapped in sinful and unlawful love and make them a true devotee of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maḥabbat ghayr kī dil say nikālo Yā Rasūlallāh

Mujḥay apnā hī dīwānah banā lo Yā Rasūlallāh

Translation: Yā Rasūlallāh! Remove love for others from my heart and make me a devotee of yours.

(For interesting information about ‘unlawful love’, read from page 318 to 356 of the book ‘*Parday kay bāray mayn Suwāl Jawāb*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.)

Heartfelt speech of Imām Awzā’i

Dear Islamic brothers! Let’s listen to the heartfelt speech of Sayyidunā Imām Awzā’i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. This will inspire piety, remove heedlessness and soften the heart. It is stated on page 32 and 33 of the 125-page book ‘*Shukr kay Faḍāil*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: While delivering a speech,

Sayyidunā Imām Awzā'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي once said: O people! By means of worldly favours, protect yourselves from the heart-burning fire of Allah عَزَّوَجَلَّ. Indeed you are living at such home (i.e. the mortal world) where even a long stay is actually very short. You have been sent here for a fixed period of time as successors of those who turned towards the beauties and charms of the world. They cut even mountains and rocks and used to wander in cities. They were strong with pillars-like bodies. They lived longer than you and were taller than you. They left great signs in the world. Despite all this, they were soon forgotten and their signs were erased. Their houses were demolished and there is no one to mention them now. You neither see them nor listen to them. They had relied on false hopes and spent days and nights in heedlessness. Then Divine retribution was inflicted on them at night, leaving them lying on their faces in their homes in the morning. Those survived could do nothing except seeing, in astonishment, Divine retribution, loss of favours and demolished houses.

This serves as a lesson to those who fear excruciating torment and have Divine fear in their hearts. Now your life is also very short. The world is fleeting. In the present age, tolerance, forgiveness and politeness seem to have disappeared. All that is left is the mud of evils, horrors, signs of torments, storms of sins, consecutive earthquakes, grief, despair and wicked successors. The evil effects of their misdeeds have emerged in land and sea. You must not follow those who spent lives fulfilling their desires and were duped by long hopes. We pray to Allah عَزَّوَجَلَّ that He include us in those who keep their vow, recognize their actual abode and are always prepared for it. (*Tārīkh Dimashq li Ibn 'Asākir*, vol. 35, pp. 208, Raqm 3907)

<i>Maut iehrī ānay walī āye gī</i>	<i>Jān iehrī jānay walī jāye gī</i>
<i>Rūh rag rag say nikālī jāye gī</i>	<i>Tujh pay ik dīn khāk dālī jāye gī</i>
<i>Qabr mayn mayyat utarnī hay zarūr</i>	<i>Jaysī karnī waysī bharnī hay zarūr</i>

Translation: You will certainly meet your impending doom. Your soul will be removed from each and every vein. You will certainly be buried in your grave where you will be reaping what you are sowing in the world.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Brief introduction to Imām Awzā’ī

Dear Islamic brothers! We have just listened to the heartfelt speech of Sayyidunā Imām ‘Abdur Raḥmān Awzā’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was an erudite scholar, a great Muftī and a very renowned Imām from Syria. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ issued seventy thousands Fatāwā and was from among Tab’-e-Tābi’in. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 88 AH and passed away in the month of Rabī’-un-Nūr in 157 AH. (*Hayāt-ul-Haywān, vol. 1, pp. 198*)

Blessings in dream

Sayyidunā Imām Awzā’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: I was once blessed with seeing Almighty Allah عَزَّوَجَلَّ in my dream. Allah عَزَّوَجَلَّ said, ‘O ‘Abdur Raḥmān! It is you who call people towards righteousness and prevent them from evils?’ I humbly said, ‘Yes, O my Merciful Creator! It is only by the grace of Yours that I am able to do that. O my Creator! Keep me steadfast in Īmān at the time of my departure from the world.’ Allah عَزَّوَجَلَّ said, ‘In Sunnaḥ also.’ (*Hilyat-ul-Awliyā, vol. 6, pp. 153, Raqm 8131*)

Strange incidence of demise

Sayyidunā Imām Awzā’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي lived in Beirut. Once he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ entered a Ḥammām¹ in Beirut. The owner of the Ḥammām locked it inattentively and went away. After a few days, when he came and opened it, he found Sayyidunā Imām Awzā’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had passed away and was lying facing the Qiblaḥ with his right hand under his cheek. (*Ibn ‘Asākir, vol. 35, pp. 222*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sarkār-e-Madīnaḥ kī Sunnat pay jo chaltay ḥayn
Allah kay woh banday zindaḥ ḥayn mazāraun mayn*

¹ A large bathroom where many people used to take bath together in past

Translation: Those bondmen of Allah who follow the Sunnah of His Prophet ﷺ are actually alive in their tombs.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Drinker became Muazzin

Dear Islamic brothers! In order to realize the aim of life, to achieve it, to develop the mindset of making preparations for death, and to have zeal for the betterment of your afterlife as well as worldly life, always remain affiliated with the global and non-political Sunnah-Inspiring Madanī environment, Dawat-e-Islami. It is Dawat-e-Islami that inspires even a wicked person to get reformed. A travel with Sunnah-Inspiring Madanī Qāfilah in the company of the devotees of Rasūl takes even the worst person of society to the heights of morality. Here is a summary of a delightful parable related by an Islamic brother from Maharashtra, India. He has stated: Before I associated myself with Dawat-e-Islami, I was a very big sinner. I would work the whole day but would waste my hard-earned money in drinking. I would revel in different evils, call people names, and even upset my parents and neighbours. I was also a compulsive gambler and would not offer any Ṣalāh. I was heedlessly wasting the precious moments of my life.

Luckily, I once happened to meet a responsible Islamic brother of Dawat-e-Islami. Making individual effort, he invited me to travel with a Sunnah-Inspiring Madanī Qāfilah. His sweet and sincere words touched my heart, and I accepted his invitation. I travelled with a 3-day Sunnah-Inspiring Madanī Qāfilah on the spot. In the company of the devotees of Rasūl, I listened to speeches from the booklets published by Maktabatul-Madīnah, the publishing department of Dawat-e-Islami. By the blessings of the Madanī Qāfilah, a compulsive gambler and drinker like me who did not use to offer any Ṣalāh not only started offering Ṣalāh but was also inspired to do Ṣadā-e-Madīnah (i.e. to wake up Muslims for Ṣalāt-ul-Fajr). I also have the privilege of inviting others to travel with Madanī Qāfilahs. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ As a result of my individual effort, 30 Islamic brothers have so far travelled with Madanī Qāfilah. I am now a Muazzin in a Masjid and busy making efforts for Madanī activities.

Chorayn may-naushiyan mat bakayn galiyan

Aayain taubah karayn Qafilay mayn chalo

Ay sharabi tu aa, aa juwari tu aa

Chutayn bad-‘adatayn Qafilay mayn chalo

Hoga lutf-e-Khuda, ao bhai Du’a

Mil kay saray karayn, Qafilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Torment of sins described in foregoing parable

Dear Islamic brothers! Have you noticed! A drinker and gambler, who used to disturb his parents and neighbours, call people names and did not use to offer any Ṣalāh, was inspired by the individual effort of a preacher of Dawat-e-Islami to travel with a Sunnah-Inspiring Madanī Qāfilaḥ where he listened to speeches from Madanī booklets in the company of the devotees of Rasūl. Impressed, he repented of his sins, started spreading Sunan, doing Ṣadā-e-Madīnaḥ and calling Azān in Masjid thus inviting others to offer Ṣalāh. Moreover, he not only started travelling with Madanī Qāfilaḥs himself but also persuading others to do the same.

O devotees of Rasūl! Remember that it is Farḍ for every sane and adult male and female Muslim to offer Ṣalāh. One who offers Ṣalāh deserves Paradise, whereas one who misses even a single Ṣalāh purposely deserves the torment of fire for thousands of years. The drinker and the gambler are disgraced in the world as well as in the Hereafter and deserve horrible torment in Hell. On the night of the Ascension, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw that those disobedient to their parents were hanging with the branches of fire. There are a lot of rights of neighbours. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One whose neighbour is not safe from his harm will not enter Paradise. (*Ṣaḥīḥ Muslim*, pp. 43, Ḥadīṣ 73-46) To call a Muslim names is a Ḥarām act leading to Hell.

Give servants food and clothing like your own

Given below is an excerpt, with some slight changes, extracted from page 156 to 160 of the 246-page book ‘Muntakhab Ḥadīṣayn’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. It is actually about using inappropriate words and feeling remorse for it. Listen to it and get faith-refreshing Madanī pearls.

It is stated in *Ṣaḥīḥ Bukhārī* that Sayyidunā Ma’rūr رضي الله تعالى عنه has stated, ‘I met Sayyidunā Abū Ṣar Ghifārī رضي الله تعالى عنه in Rabāḥ (a place situated at some distance from Madīnah). He رضي الله تعالى عنه and his slave were wearing the dress of the same kind. I asked about it, so he رضي الله تعالى عنه replied, ‘I once quarrelled with a person, speaking ill of his mother. The Prophet of Raḥmah صلى الله تعالى عليه وآله وسلم said to me, ‘O Abū Ṣar! You have spoken offensive words about his mother; you are such a person who still has an attribute of [the pre-Islamic era of] ignorance. Your maids and slaves are your (religious) brothers. Allah عز وجل has made them subordinate to you. The one who has his brother under him should give him to eat what he eats himself and to wear what he wears himself. Don’t trouble these servants with such works that make them miserable, and if you cause any such trouble to them (making them do some laborious work), then help them in work.’

(*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 23, Ḥadīṣ 30)

Great remorse and unique expiation

Dear Islamic brothers! The person Sayyidunā Abū Ṣar رضي الله تعالى عنه had used improper words about was Sayyidunā Bilāl رضي الله تعالى عنه. What he رضي الله تعالى عنه had said was only inappropriate, not indecent. He رضي الله تعالى عنه had only said: (O son of a black mother). When Sayyidunā Bilāl رضي الله تعالى عنه complained to the Renowned and Revered Prophet صلى الله تعالى عليه وآله وسلم about it, he rebuked and advised Sayyidunā Abū Ṣar رضي الله تعالى عنه. How Sayyidunā Abū Ṣar رضي الله تعالى عنه responded to it is a heart-rending story. Listen to it and tremble with Divine fear.

After Sayyidunā Abū Ṣar رضي الله تعالى عنه was rebuked by the Holy Prophet صلى الله تعالى عليه وآله وسلم, he, full of remorse, immediately approached Sayyidunā Bilāl رضي الله تعالى عنه, placed his beautiful cheek on the ground and said very humbly and tearfully in an imploring way: ‘O Bilāl! Unless you trample over my cheek, I will not lift it from the ground.’ Feeling extremely impelled, Sayyidunā Bilāl رضي الله تعالى عنه unwillingly placed his foot on the cheek of

Sayyidunā Abū Żar رَضِيَ اللهُ تَعَالَى عَنْهُ and removed it immediately afterwards. He رَضِيَ اللهُ تَعَالَى عَنْهُ also forgave Sayyidunā Abū Żar رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Irshād-us-Sārī*, vol. 1, pp. 197)

Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ عَنْهُ was pious

Commenting on the foregoing parable, Sayyidunā ‘Allāmah Qaṣṭalānī قَدَسَ سِرُّهُ الثُّورَانِي has stated: Sayyidunā Abū Żar رَضِيَ اللهُ تَعَالَى عَنْهُ had said those inappropriate words because he رَضِيَ اللهُ تَعَالَى عَنْهُ was unaware of them being Ḥarām. If he رَضِيَ اللهُ تَعَالَى عَنْهُ were aware of it, he رَضِيَ اللهُ تَعَالَى عَنْهُ would never have done so. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also rebuked him only by saying ‘*you still have an attribute of [the pre-Islamic era of] ignorance*’. This rebuke also shows his high ranks. It is as if he was advised that a great man like you should not have said such a nasty thing. (*ibid*)

Steadfastness of Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ عَنْهُ

Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ is among those companions who embraced Islam in its early period. Some scholars have even said that he was the fifth in non-Ḥijāzī companions to embrace Islam. The detailed incident of how he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam is given in *Ṣaḥīḥ Bukhārī*. He رَضِيَ اللهُ تَعَالَى عَنْهُ was so faithfully enthusiastic about Islam that he رَضِيَ اللهُ تَعَالَى عَنْهُ would fearlessly announce his Islam every single day in the crowd of unbelievers. Enraged, the unbelievers would rush him and he رَضِيَ اللهُ تَعَالَى عَنْهُ, covered in blood, would pass out. As soon as he رَضِيَ اللهُ تَعَالَى عَنْهُ recovered from unconsciousness, he رَضِيَ اللهُ تَعَالَى عَنْهُ would announce the same thing. This continued for some days. (*Muntakhab Ḥadīṣayn*, pp. 157)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

<i>Khudāyā ba-ḥaq-e-Bilāl-o-Abū Żar</i>	<i>Mujḥay dīn per istiqāmat ‘atā ker</i>
<i>Ilāhī na kuch pūchnā rauz-e-maḥshar</i>	<i>Mujḥay bakhsh baḥr-e-Bilāl-o-Abū Żar</i>
<i>Ilāhī Barāye Bilāl-o-Abū Żar</i>	<i>Mujḥay khuld mayn day jawār-e-Payamber</i>

Translation: O Almighty! Bless me with steadfastness in Islam, forgive me without accountability on the Day of Judgement and grant me neighbourhood of Your

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise for the sake of Sayyidunā Bilāl and Sayyidunā Abū Zar رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Frightening animal would emerge near Judgement Day

Please try to realize the importance of the call to righteousness. Near the Judgement Day, people will give up calling others towards righteousness, and there will be no hope of them being edified. Read verse 82 of Sūrah An-Naml with its translation from page 712 of the sacred *Kanz-ul-Īmān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 20 of the Holy Quran:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

And when the Word (of promised torment) will fall upon them, We shall bring forth for them a beast from the earth, which shall speak to them – because the people did not believe in Our signs.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 20, Sūrah An-Naml, verse 82)

Strange-faced animal near Judgement Day

Commenting on the foregoing verse, a renowned exegetist of the Quran Ṣadr-ul-Afāḍil ‘Allamah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has stated: That is, Divine wrath will be inflicted on them, Divine retribution will become Wājib for them and no excuse of theirs will be accepted. People will neither convey the call towards righteousness nor prevent evils, there will be no hope of them being edified, the Judgement Day will approach, its signs will take place, and repentance at that time will be of no use.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: That quadruped [i.e. four-legged animal] is called ‘دَابَّةُ الْأَرْضِ (Dābba-tul-Arḍ)’ a strange-faced animal, which will emerge from the mount Ṣafā (situated in Makkah Mukarramah) and will fast wander in all cities. It will be talking eloquently and making a mark on the forehead of every person. It will draw a bright line on the foreheads of the believers with the sacred staff of Prophet Mūsā عَلَيْهِ السَّلَام and will set a black seal on the foreheads of the unbelievers with the ring of Prophet Sulaymān عَلَيْهِ السَّلَام. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: It will be clearly saying ‘هَذَا مُؤْمِنٌ وَ هَذَا كَافِرٌ’ i.e. *he is Mu`min and he is Kāfir*. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: They did not believe in the Quran that contains a description of resurrection, accountability, torment and emergence of Dābba-tul-Arḍ.

Whoever weeps will enter Paradise

The Holiest and Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once excellently conveyed the call to righteousness to his companions when reciting Sūrah At-Takāshur weeping with divine fear. Sayyidunā Jarīr Bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Renowned and Revered Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to us: I am going to recite Sūrah At-Takāshur before you. Whoever among you weep will enter Paradise. Therefore, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited it. Some of us wept but some did not. Those who could not weep said: Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! We tried to weep but could not. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I am reciting it again before you. Whoever weeps, for him is Paradise, and one unable to weep should at least wear a weeping look. (*Nawādir-ul-Uṣūl*, vol. 1, pp. 611, Ḥadīṣ 862)

Enviably child

Dear Islamic brothers! The foregoing Ḥadīṣ contains a heartfelt description of the call to righteousness given by our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a unique way. It also shows that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can give anything to anyone with divinely-bestowed authority, which is why he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever weeps will enter Paradise.’ It also refers to the 8 verses-containing Sūrah At-Takāshur stated in the last part of the Holy Quran. One who recites it earns the reward of reciting one thousand verses. This Sūrah consists of a heart-trembling description of the grave, the Hereafter and Hell. If only we would learn its translation from *Kanz-ul-Īmān* by heart and would

weep whenever we hear or listen to it. Let's listen to a heart-rending parable of a child who astonished everyone by practically conveying the Divine-fear-filled call to righteousness! A righteous man once saw a weeping child standing outside a Madrasah. When asked about the reason of weeping, the child replied, 'Today our teacher has made us write some verses on slates as our lesson, which has made me weep. Saying this, he showed the slate which had the following verses written on it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Commencing with the name of Allah, Most Compassionate, Most Merciful.

أَلْهَكُمُ التَّكَاثُرُ ۚ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۚ ۝ كَلَّا سَوْفَ تَعْلَمُونَ ۝
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝

The love for seeking extra wealth kept you neglectful. Until you reached the graves. Yes certainly, soon you will come to know! Again, yes certainly, soon you will come to know! Yes certainly, if you had known with the knowledge of certainty, you would not have loved wealth.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah At-Takāšur, verses 1-5)

The child continued to weep. Highly impressed by the child, the righteous man said, 'Son! The lesson from this Sūrah has not finished yet. There are some other verses which will perhaps be given to you tomorrow as lesson. After he said this, he recited the remaining verses of Sūrah At-Takāšur which are as follows:

لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۝ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

Indeed you will see Hell. Again, indeed you will see it with sure vision. Then, on that day, you will certainly be questioned regarding the favours.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah At-Takāšur, verses 6-8)

Extremely terrified by listening to the description of Hell, the child fell on the ground trembling and writhing and passed away. The teacher rushed and caught the righteous man. People gathered around, and the parents of the deceased child also came. Charged with murder, the righteous man was prosecuted before the Qāḍī. The Qāḍī asked the righteous man if he wanted to give any explanation in his defence. The righteous man related the whole story. Listening to it, the Qāḍī finally ruled that the child was very pious and had been martyred by the sword of Divine fear. The righteous man was then respectfully released. *(Derived from: Nuzḥat-ul-Majālis, vol. 2, pp. 94)*

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madanī munnay kay khauf-e-Khudā per fidā

Suntay hī āyatayn dḥayr jo ho gayā

Kāsh! Mil jāye mujh ko bhī aysī wilā

Mayray marnay kā bā'is ho khauf-e-Khudā

Translation: How astonishing was the Divine fear of the child who passed away on listening to verses. If only I would also be granted such blessing that I would pass away due to Divine fear.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Holy Prophet ﷺ tearfully gave call to righteousness

Dear Islamic brothers! Listen to a heart-rending Ḥadīṣ containing the call to righteousness given tearfully by the Beloved and Blessed Prophet ﷺ with Divine fear. Described in *Ibn Mājah* is a Ḥadīṣ narrated by Sayyidunā Barā Bin ‘Āzib رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: We participated in a funeral along with the Holy Prophet ﷺ. Sitting beside the grave, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wept so much that the earth was wet by the tears welling up from his blessed eyes. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: Make preparation for it (i.e. the grave). *(Sunan Ibn Mājah, vol. 4, pp. 466, Ḥadīṣ 4195)*

Sayyidunā ‘Uṣmān-e-Ghanī wept seeing grave

Dear Islamic brothers! You have noticed how the Holy Prophet ﷺ conveyed the call to righteousness weeping with Divine fear. Despite being certainly and definitely protected from every sort of torment of the grave and the Judgement Day, my Beloved and Blessed Prophet ﷺ wept with Divine fear when mentioning the grave because of being fully aware of its matters. Likewise, in spite of being predestined to enter Paradise, Amīr-ul-Mu‘minīn Żun-Nūrayn compiler of the Quran Sayyidunā ‘Uṣmān Ibn ‘Affān رضى الله تعالى عنه was also unable to hold back tears when visiting graves.

It is stated on page 139 of the 695-page book ‘*Allah Wālon kī Bātayn*’ (volume 1) published by Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami, ‘(Sayyidunā) Ḥānī رضى الله تعالى عنه), a slave of Sayyidunā ‘Uṣmān-e-Ghanī رضى الله تعالى عنه, has stated that Sayyidunā ‘Uṣmān-e-Ghanī رضى الله تعالى عنه when standing beside a grave would weep so much that his blessed beard would get wet.’ In the book ‘*Al-Mawā’iz-ul-‘Asfuriyah*’, this parable is stated in some detail. Therefore, when asked about the reason of weeping too much on seeing the grave, he رضى الله تعالى عنه replied, ‘I think about my loneliness; no one will stay with me in my grave.’ (Then, conveying the call to righteousness) he رضى الله تعالى عنه said: One the world is like a prison for will find his grave a paradise, and one the world is like a paradise for will find his grave a prison. Death is the message of release for one whose worldly life was like imprisonment. One who refrained from the desires of Nafs in the world will find its full reward in the Hereafter. A better person is one who leaves the world before the world leaves him, and who is pleased with his Creator before meeting Him. Everyone will be treated in his grave as per his worldly life. That is, if he spends his life performing good deeds, he will find comforts in his grave but if he meets his doom committing evils, he will face torment and retribution.

(*Maw’izah Ḥasanaḥ*, pp. 61-62)

Grave may be garden or fire

Dear Islamic brothers! The pious bondmen of Allah would deeply ponder over the inner state of the grave. On the other hand, alas, we often see graves but do not learn any lesson. If only we would also seriously ponder over our grave. Remember! Graves appearing similar to each other from the outside are not actually same from the inside. Someone’s grave is a beautiful garden while someone’s grave is full of fire, snakes and

scorpions. Also remember that the sensing ability of the deceased will remain intact in the grave. Therefore, the pious bondmen of Allah departing this life in the state of Īmān meet the mercy of Allah ﷺ, enjoying immeasurably great pleasures in the grave. But those who displease Allah ﷻ and His Prophet ﷺ by leading a sinful life face unimaginable troubles when buried in the grave. Since the sensing ability and sanity are intact in the grave, the deceased feels and understands everything. Power of seeing and hearing increases to a great extent, and the deceased is able enough to see and hear different things. He clearly sees his relatives and friends returning home having buried him. He even hears their footsteps.

Loneliness in grave

Just ponder! Even if no punishment is given to a sinner; and he is only buried alone in the dark grave, by Allah ﷻ, even this serves as a great lesson to learn. Ponder how he would pass the time. What will be his condition in the frightening, horrific and dark grave? Every rational person can realize it at least to some extent. This is just to make us realize the gravity of the grave otherwise a sinner can be inflicted with extremely excruciating punishments. Sayyidunā Masrūq عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقُذُّوس has narrated: When a thief or drinker or fornicator dies [without repentance], he is inflicted with two snakes that continue to claw his flesh and eat it. (*Kitāb Żikr-ul-Mawt ma' Mawsū'ah Imām Ibn Abid Dunyā*, vol. 5, pp. 476, Raqm 257)

Just ponder! If a person is closed alive in the dark, frightening and horrific grave as a punishment of missing Ṣalāh only once or lying once or committing unlawful gazing once or listening to a song once or watching a film once or calling anyone names once or scolding someone angrily once without Shar'ī permission or having his beard shaved once, what will be his condition? Indeed Allah-fearing individuals tremble even to think about it. If Allah ﷻ is displeased, who can bear the punishment in the grave? It is stated in *Hilyat-ul-Awliyā*: When a bondman is buried in the grave, all such things come to frighten him, which he feared in the world, but did not fear Allah ﷻ. (*Hilyat-ul-Awliyā*, vol. 10, pp. 12, Raqm 14318)

We seek refuge of Allah عَزَّوَجَلَّ from the punishment of the grave and Hell.

Ker lay taubah Rab kī raḥmat ḥay baṛī

Qabr mayn warnā sazā ḥogī kaṛī

*Repent as the mercy of Allah is immense
Or else punishment in grave will be intense*

(Wasāil-e-Bakhshish, pp. 667)

Do not be deceived by your youth

Making individual effort and conveying the call to righteousness, Sayyidunā Manṣūr Bin ‘Ammār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَظِيمَا who was a famous Walī once advised a young man in these words: O young man! You must not be deceived by your youth. Many youths indulged in long hopes, forgot their death and delayed and ignored repentance, saying that ‘I will repent tomorrow or the day after tomorrow’. At last, they were buried in their graves and were not benefited by their wealth, slaves, parents and offspring. It is stated in verses 88 and 89 of Sūrah Ash-Shu’arā part 19:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The day when neither wealth nor sons shall benefit. Except he who presented himself before Allah, with a sound¹ heart.

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūrah Ash-Shu’arā, verses 88-89)

Milay khāk mayn ahl-e-shān kaysay kaysay

Ḥuway nāmwar bay-nishān kaysay kaysay

Jagah jī lagānay kī dunyā nahīn ḥay

Makīn ḥo gaye lā-makān kaysay kaysay

Zamīn khā gayī nojawān kaysay kaysay

Yeh ‘ibrat kī jā ḥay tamāshah nahīn ḥay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ The heart which is safeguarded from defective beliefs.

What is Qalb-e-Salīm?

Dear Islamic brothers! ‘Qalb-e-Salīm’, i.e. the protected heart refers to the purity of the heart from evil beliefs. Commenting on the foregoing verse, a renowned exegetist of the Quran Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated: One who is free from polytheism, unbelief and hypocrisy will be benefited by his wealth spent in the Divine path and by his pious offspring. It is stated in a Ḥadīṣ: When a person dies, his deeds are discontinued except for three things – perpetual reward, the wealth benefitting people and pious offspring who make Du’ā for him. (*Ṣaḥīḥ Muslim*, pp. 886, Ḥadīṣ 1631; *Khazāin-ul-‘Irfān*, pp. 593)

*Mīzān pay sab kḥarāy ḥayn a’-māl tul raḥay ḥayn
Rakh lo bharam khudārā ‘Aṭṭār Qādirī kā*

Translation: All are standing beside the scale and deeds are being weighed. Save ‘Aṭṭār Qādirī from disgrace for the sake of Allah عَزَّوَجَلَّ.

(*Wasāil-e-Bakhshish*, pp. 195)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Love for five and heedlessness from five

Here are five Madanī pearls conveying the call to righteousness and awakening us from heedlessness. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمْسًا وَيَنْسَوْنَ خَمْسًا. An era will soon come upon my Ummah when they will love five and will forget five:

1. يُحِبُّونَ الدُّنْيَا وَيَنْسَوْنَ الْآخِرَةَ: They will love the world and will forget the Hereafter.
2. وَيُحِبُّونَ الْمَالَ وَيَنْسَوْنَ الْحِسَابَ: They will love wealth and will forget accountability.
3. وَيُحِبُّونَ الْخَلْقَ وَيَنْسَوْنَ الْخَالِقَ: They will love Creation and will forget the Creator.
4. وَيُحِبُّونَ الذُّنُوبَ وَيَنْسَوْنَ التَّوْبَةَ: They will love sins and will forget repentance.
5. وَيُحِبُّونَ الْقُصُورَ وَيَنْسَوْنَ الْمَقْبَرَةَ: They will love palaces and will forget the graveyard.’

(*Mukāshafa-tul-Qulūb*, pp. 34)

Woh̃ hay ‘aysh-o- ‘ishrat kā koī maḥal bhī

Bas ab apnay is jaḥl say tū nikal bhī

Jagah̃ jī lagānay kī dunyā nah̃n hay

Jaḥān tāk mayn her ghāṛī ho ajal bhī

Yeh̃ jīnay kā andāz apnā badal bhī

Yeh̃ ‘ibrat kī jā hay tamāshā nah̃n hay

Translation: Should a person make merry at the place where he is vulnerable to death all times? You must now come out of the darkness of ignorance and change your life because the world is not a place to enjoy but to learn lessons.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Repentance of songs and music

Dear Islamic brothers! In order to gain Divine pleasure, to develop Divine fear in the heart, to increase the passion for the protection of faith, to meditate about death, to feel fear from the punishment of the grave and Hell, to remove the habit of sins, to act steadfastly upon Sunnah, to light a candle of love for the Holy Prophet ﷺ in the heart and to enhance your enthusiasm for the neighbourhood of the Noble Prophet ﷺ in Jannat-ul-Firdaus, always stay affiliated with Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. Travel every month at least for three days with the Sunnah-Inspiring Madanī Qāfilāhs in the company of the devotees of Rasūl, fill in the booklet of Madanī In‘āmāt daily performing Fikr-e-Madīnah and hand it over to the relevant responsible person by the tenth of every Madanī month.

Let me relate a summary of a Madanī parable for you to get inspired. An Islamic brother from Hyderabad Bāb-ul-Islam, Sindh has stated: I was a trendy young man enjoying the charms and attractions of the world. Engulfed in evil and immoral deeds like songs, music, films and dramas etc., I was very far away from Ṣalāh and Sunnah. Fortunately, Madanī Channel was launched in Ramadan-ul-Mubārak 1429 AH (2008). By the grace of Allah عزَّ وجلَّ, I watched the serials broadcast on Madanī Channel. Very impressed, I started watching most of its serials. I was once privileged to watch the Sunnah-Inspiring speech ‘Black Scorpions’. Overcome with Divine fear, I immediately made the intention of growing a beard on my face. When the speech ‘35 Blasphemous Couplets of Songs’ was televised on Madanī Channel, I fearfully repented of songs on the spot.

When Bay’at was conducted on Madanī Channel, I became a disciple of His Excellency Ghauṣ-e-A’zam Sayyidunā Shaykh ‘Abdul Qādir Jilānī رحمته اللہ العالی, becoming Qādirī. By the grace of Allah عز وجل, I have started offering five times Ṣalāḥ regularly. At the time of giving this piece of writing, I am further blessed and privileged to perform 30-day I’tikāf held in Ramadan-ul-Mubārak under the supervision of Dawat-e-Islami at Faizān-e-Madīnah, the global Madanī Markaz of Dawat-e-Islami.

Madanī Channel Sunnataun kī lāye gā ghar ghar bahār
Madanī Channel say hamayn kyūn wālīhānah ho nā piyār
Ay gunāhaun kay marīzon! Chāhtay ho ger shifā
On kartay hī rahō tum Madanī Channel ko sadā
Is mayn ‘iṣyān say hifāzat kā bahut sāmān hay
إن شاء الله Khuld mayn bhī dākhilah āsān hay

Translation: We have great love for Madanī channel because it brings the spring of Sunnah to every home. O sinners! If you want to get recovered from the disease of sins, so keep watching Madanī Channel. It will protect you from sins and will lead you to Heaven, إن شاء الله عز وجل.

(Wasāil-e-Bakhshish, pp. 205-206)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Crying when conveying call to righteousness

Our pious predecessors would not miss any opportunity of conveying the call to righteousness. Even when walking or travelling, they would convey the call to righteousness. Sayyidunā Ibrāhīm Bin Bashshār عليه رحمة الله العالی has stated: I and Fasawī عليه رحمة الله العالی were going to Syria when a person suddenly came and said having made Salām to us: O Abū Yūsuf! Give me some advice. Listening to this, he wept and then said conveying the call to righteousness: O brother! Frequent coming and going of days and nights indicate that your body is weakening, your age is ending and your death is fast approaching.

O my brother! You must not rest on your laurels unless you have known for sure that you have had a good end. Never get heedless because you do not know whether you would enter Heaven or Hell, and whether Allah عَزَّوَجَلَّ is pleased with you because of His mercy and bounty or is displeased with you because of your sins and heedlessness. O feeble man! Do not forget what you actually are. You were an impure droplet in the beginning and would be a rotten corpse in the end. If you are unable to realize the depth of my advice now, you would soon do when buried in your grave where you would feel remorse but in vain. Saying this, he رَحِمَهُ اللهُ تَعَالَى became silent and began to weep. Overcome with emotion, the advice-seeking person also began to cry. The narrator goes onto say that both of them wept so much that they passed out. Seeing this, the narrator also wept. (*Ẓamm-ul-Ĥawā*, pp. 437)

Mujḥay sachchī taubāḥ kī tawfīq day day
Jo nārāz Tū ḥo gayā to kahīn kā

Pa-ay Tājdār-e-Ḥaram Yā Ilāhī
Rahūn gā na Tayrī qasam Yā Ilāhī

Translation: O Almighty! Bless me with sincere repentance for the sake of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If You get displeased with me, I will be doomed.

(*Wasāil-e-Bakhshish*, pp. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Weep when you see anyone weep

Dear Islamic brothers! Have you noticed the Divine fear of our pious predecessors? When conveying the call to righteousness, they would sometimes cry with Divine fear. If anyone even today cries with Divine fear when conveying the call to righteousness or delivering a speech or making Du'ā or reciting Quran or Na'at, this is indeed a great privilege for him. To have a bad suspicion about him considering him an ostentatious person is a Ḥarām act leading to Hell. Therefore, no one should have a bad suspicion.

Those burning in the fire of fury because of having bad suspicions about others will find nothing but their own doom. Sayyidunā Makḥūl Dimashqī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي once said, 'When you see someone weep, you also weep with him. Don't have the bad suspicion

that he is weeping ostentatiously. Once I had a bad suspicion against a crying Muslim, so I could not cry for one year as a punishment.’ (*Tanbīh-ul-Mughtarīn*, pp. 107)

*Yād-e-Nabī mayn ronay wālā ham dīwāno ko
Lākh parāyā ho woh phir bhī apnā lagtā hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ostentatious person is the biggest fool

To assume without any obvious criterion that the person weeping in Du’ā etc. is an ostentatious one is no doubt a sin leading to Hell, but the weeping person should seriously ponder why he is weeping. If he suspects even a doubt about ostentation, he should avoid weeping. Certainly, an ostentatious person is a silly fool as he endangers the divinely-bestowed great rewards just for the temporary pleasure of being admired, praised and considered pious by people. Even worse, this disgusting ostentatious person does not often come to know whether the person he wanted to impress by his apparent piety was actually impressed with him or not. Even if that person gets impressed by him, and praises him behind his back, one rarely hears words in his praise. Even though someone praises him in his presence, this will cause further destructiveness to him. Believe me! If people become aware that so-and-so person is weeping or expressing his acts of worship for ostentation, they will detest him. This ostentatious person should now ponder how much Allah عَزَّوَجَلَّ who is aware of everything would be displeased with him!

*Āj bantā hūn mu’azziz jo khulay Hashr mayn ‘ayb
Hāye ruswāyī kī āfat mayn phansūn gā Yā Rab*

Translation: I appear to be a virtuous person today but I will be utterly disgraced if my faults are exposed on the Judgement Day.

(*Wasāil-e-Bakhshish*, pp. 91)

Deeds will go to waste

Here are some verses and narrations, conveying the call to righteousness, with the intention of enhancing enthusiasm for avoiding ostentation and making others avoid it. Certainly, the deeds performed by the unwise ostentatious people preferring worldly life to afterlife will not benefit them at all. Quoted below, in this context, is the 15th verse of Sūrah Hūd with its translation from pages 418 and 419 of the sacred *Kanz-ul-Īmān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Allah ﷻ has said in part 12 of the Holy Quran:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

Whoever desires the life of the world and its luxuries, We will give them the full compensation for their deeds in it, and will not make any reduction in it.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Hūd, verse 15)

Commenting on the foregoing verse, Sayyidunā Ibn ‘Abbās رضى الله تعالى عنهما has stated, ‘The ostentatious are given the reward of their virtuous deeds within their worldly life, and are not oppressed at all.’ (*Tafsīr Ṭabarī*, vol. 7, pp. 13)

*Riyā kāriyaun say bachā Yā Ilāhī
Banā mujh ko mukhlīṣ banā Yā Ilāhī*

Translation: Yā Allah ﷻ! Protect me from ostentation and make me a sincere bondman.

Ostentatious deed not accepted

It is stated on page 16 of the 166-page book ‘*Riyā Kārī [Ostentation]*’, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The Beloved and Blessed Prophet ﷺ has stated, ‘Allah ﷻ does not accept the deed that has ostentation in it equal to even a mustard seed.’ (*Attarghīb Wattarhīb*, vol. 1, pp. 36, Ḥadīṣ 27)

*Dikhāway say mujh ko Ilāhī bachānā
Mujhay Apnī raḥmat say mukhlīṣ banānā*

Translation: Yā Allah عَزَّوَجَلَّ! Save me from ostentatious deeds and bless me with sincere ones.

Heaven Ḥarām for the ostentatious

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ has declared Heaven Ḥarām for every ostentatious person.’ (*Jam’-ul-Jawāmi’ lis-Suyūfī, vol. 2, pp. 242, Ḥadīṣ 5329*)

Dear Islamic brothers! The one departing this life with faith can be forgiven without accountability or be made to enter Heaven after being punished for sometime, depending upon the will of Allah عَزَّوَجَلَّ. Therefore, commenting on the part of the Ḥadīṣ ‘Heaven is Ḥarām for the ostentatious person’ ‘Allāmah Muhammad ‘Abdur Raūf Manāwī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘It means the ostentatious Muslim will not enter Heaven at the beginning.’ (*Fayḍ-ul-Qadīr lil-Manāwī, vol. 2, pp. 286, Ḥadīṣ 1725*)

Khatā-ayn mayrī ‘afw Ghaffār ker day

Riyā kāriyaun say Tū bayzār ker day

Translation: Yā Ghaffār! Forgive my misdeeds and free me from ostentation.

Example of ostentation

Elaborating on ostentation with the help of an example, Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥamīd Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has said: If a person keeps standing before the king all day long like a servant, but his aim is not to gain the closeness of the king but to look at his maiden, this is certainly a disrespect to the king. Now ponder! How detestable and despicable it would be to worship Allah عَزَّوَجَلَّ to impress a weak and helpless bondman of His who can cause neither loss nor benefit! (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 369*)

Ikhlāṣ naykiyaun mayn ay Rab-e-Karīm

‘Aql-e-salīm day mujhay qalb-e-salīm day

Translation: Yā Rab عَزَّوَجَلَّ! Bless me with sincere deeds, ‘Aql-e-Salīm and Qalb-e-Salīm.

Definition of Riyā [ostentation]

After we have acquired some knowledge about the destructiveness of ostentation, let's now learn its definition. The definition of sinful ostentation is as follows: 'To perform worship with any intention other than the pleasure of Allah عَزَّوَجَلَّ.' In other words, ostentation is to perform worship with the intention of informing people about worship so that the ostentatious person can get money from them or be praised or considered pious or treated with respect by them. (*Az-Zawājir*, vol. 1, pp. 76)

80 Examples of ostentation

(Although the examples given below are of ostentation, the rulings of many of them may be changed because of a difference in intention.)

11 Examples of ostentation regarding Ṣalāh

1. To offer Ṣalāh regularly so that people will consider him very steadfast in Ṣalāh.
2. For a Ḥāfiẓ to lead Tarāwīḥ Ṣalāh for money.
3. To attend the Sunnah-Inspiring Ijtimā' or offer Ṣalāh with Jamā'at or do Ṣadā-e-Madīnah (i.e. wake up Muslims for Ṣalāt-ul-Fajr) on the day of one's marriage or on the occasion of funeral at one's home so that people will admire and praise him saying such a sentence as 'Great! He has performed virtuous deeds even on such an occasion!' (Nevertheless, he habitually misses these deeds on other days.)
4. To offer Ṣalāh calmly with the humility of the heart and the body in the presence of people to impress them.
5. If a person who has attended the Ijtimā'-e-Ẓikr-o-Na'at at some sacred night or has offered Ṣalāt-ut-Taḥajjud, rubs his eyes or stretches during the day in the presence of people so that they will come to know that he has not slept at night but has stayed awake performing good deeds, this is an indication of ostentation.
6. To offer Ishrāq, Chāsht, Awwābīn and Taḥajjud in the presence of people so that they will regard him a very keen offerer of Nafl Ṣalāh.

7. If a person is considered a regular offerer of Taĥajjud and an observer of Nafl fasts, but in fact, he is not so, there may be a risk of ostentation for him. For example, when introduced to people as a performer of these virtuous deeds, he lowers his head with a smile on his face giving the impression as if he performs these deeds. It is an obvious example of ostentation.
8. If someone who has woken up to offer Taĥajjud coughs loudly or does other things so that his wife or other family members can wake up and be impressed to see him offer Taĥajjud, it is an example of ostentation.
9. To stay late at Masġid after offering Ṣalāḥ so that people can consider him a pious person.
10. To offer Ṣalāḥ regularly in the first row of Masġid so that people will praise him and be impressed with him.
11. To express regret in the presence of people for missing the first row or Jamā'at so that people will consider him very enthusiastic about the first row and Jamā'at.

18 Examples of ostentation for preachers

1. To deliver a speech in an Ijtimā' etc. so that people will praise his speech and call him a good preacher.
2. To say emotive sentences in a loud roaring voice during the speech or to recite couplets in an enthusiastic way so that the audience will praise the speech by calling him a great preacher, saying *سُبْحَنَ اللَّهُ*, Marḥabā etc.
3. To use captivating sentences, complicated words and Arabic sayings during the speech so that people will consider him a learned preacher and be impressed with him.
4. To say such sentences at the beginning of the speech as: *I have been continuously travelling for six days; I had to travel for 13 hours before I reached here; I am very exhausted, have not yet eaten meal but have come here to deliver speech* etc. The preacher says such things so that people will consider him a sincere preacher making sacrifices in the Divine path.

5. To say such things – for example: *I have been travelling with Madanī Qāfilaḥ for 25 months; I am Waqf-e-Madīnaḥ (i.e. one who has devoted his entire life to Madanī Qāfilaḥs); I have been delivering speeches since the very first day; I have been continuously attending Madanī meetings for several days, I have been travelling with two (or four) Madanī Qāfilaḥ for 3 days every month.* To say these things intending to earn respect and praise so that people can consider him an ideal preacher who makes sacrifices for Islam.
6. To deliver 50 or 100 Dars from *Faizān-e-Sunnat* in a day under emotionalism so that people will appreciate and praise him in the name of encouragement, and so that the responsible Islamic brothers of Dawat-e-Islami will pat him on the back and give him gifts.
7. To deliver a speech excellently and eloquently in the presence of some renowned or rich person so that he will get impressed with the preacher and will praise him.
8. To establish relations with some politician, minister or renowned or rich person so that people will become aware of it or he will himself tell them that so and so politician etc. is impressed with him, requests him for Du'ā, kisses his hand or treats him with respect.
9. To try to persuade some minister or officer to come to the house of the preacher so that people will come to know that officers are impressed with him, and come to his house for Du'ā or blessings.
10. To advise some officer or rich person or point out his mistakes, giving the impression that he (the preacher) is not overawed even by the influential and powerful people, and feels no fear in expressing the commandment of Sharī'ah before anyone.
11. If a preacher has ever inspired a rich and renowned person to grow a beard or has persuaded a notorious person to repent of sins, and then mentions this incident to Islamic brothers or during his speech so that people will get impressed with him, it is also an indication of ostentation.
12. To keep eyes lowered, whilst sitting with people or delivering a speech or doing conversation with others, so that people will get impressed with him, considering

that he keeps his eyes lowered with modesty and has applied a Madanī guard to his eyes (whereas his eyes roam and wander everywhere when he is not with people).

13. To practice offering Ṣalāh calmly and humbly or keeping eyes lowered in loneliness so that he can do so when among people, impressing them with him. (This is double ostentation because the practice done in loneliness was not for the pleasure of Allah عزوجل but for making people consider him a pious person).
14. To fill in the booklet of Madanī In'āmāt regularly performing Fikr-e-Madīnah and to reveal to others the number of Madanī In'āmāt the preacher is practicing so that people will praise him and mention him as an example to others, saying that so-and-so preacher steadfastly acts upon all or most Madanī In'āmāt.
15. To serve Islam, to travel with Madanī Qāfilahs and to make religious endeavours bearing hardships so that people will praise the sacrifices he has made and will consider him an active and enthusiastic preacher.
16. To travel to the various countries of the world in Divine path so that people will praise the sacrifices he has made, mention him as an example to others and call him an international preacher.
17. To do Ṣadā-e-Madīnah regularly, i.e. wake up Muslims for Ṣalāt-ul-Fajr, so that people will praise him saying such sentences as: *He is not afraid of dark and dogs; nor can cold and rain prevent him. No matter how late he goes to sleep, he never misses Ṣadā-e-Madīnah.*
18. To convey the call to righteousness to someone or to prevent him from evils so that people will get impressed with the preacher and consider him a great well-wisher of the Muslims, saying such a sentence as: *He is a religiously bold person and cannot remain silent seeing evils.* (If only one would show this religious boldness at his home also and tries to have the privilege of reforming his family members.)

16 Examples of ostentation for reciters and listeners of Na'at

1. To recite the Holy Quran or Na'at in an Ijtimā' etc. so that people will give him money, food and clothes; or will praise his voice, manner of recitation, pronunciation or couplets.

2. To include lots of couplets from *Hadāiq-e-Bakhshish* etc. in the Na'at being recited so that people will praise him saying that he has learnt a large number of difficult couplets by heart.
3. To recite Na'at without seeing the book so that people will praise him saying that he has learnt so many Na'ats by heart.
4. To explain a difficult couplet so that people will consider him an intelligent and learned person.
5. To recite unique couplets or to recite couplets in a newly-prepared or copied tune in a big Ijtimā' on some special occasion like a sacred night so that the audience will get excited saying **سُبْحَنَ اللَّهُ**, raising slogans and causing even other Na'at reciters to praise him.
6. To gain expertise in Na'at, recitation of Quran and speech so that people will call him an expert in all areas.
7. To eagerly attend the Na'at congregation organized by some rich person or to recite Na'at in the presence of some religious or rich person or some official so that they will give the Na'at reciter money, and his Nafs will gain pleasure from the compliment paid by them.
8. To go abroad to recite Na'at in the congregation held there desiring money and fame so that the title 'internationally famous Na'at reciter' will be used with his name and printed in posters.
9. To recite Na'ats or deliver speeches on TV channels so that people will treat him with respect, invite him to their religious gatherings, give him the VIP treatment, call him a famous Na'at reciter (or preacher) of media or of so-and-so TV channel, and so that his VCD can be released, bringing him fame and fortune.
10. To get his CD or VCD released for the purpose of becoming a renowned Na'at reciter (or preacher).
11. To pretend to weep or wear a weeping look or flutter eyes or close them tightly trying to make tears fall from them or wipe eyes repeatedly, whilst delivering or

listening to a speech, or making or conducting Du'ā, or reciting or listening to Munājāt or Na'at, so that people will be attracted by him and look at him with praising eyes.

12. To sit on the front in an Ijtimā'-e-Žikr-o-Na'at, sway decently whilst Na'at is being recited, say **سُبْحَنَ اللّٰه** loudly or raise slogans so that people will consider him a devotee of Rasūl.
13. To attract the attention of the audience by crying and making commotion whilst Na'at or Munājāt is being recited. If a person who had been under an overwhelming condition during Na'at or Munājāt continues to shake his hands or feet violently despite the overwhelming condition dying down just to avoid such remarks from people as: *He has been normal very soon!*, this is also an indication of ostentation. Similarly, to fall or writhe around on the floor so that people will feel pity for him or try to bring him round or give him water, but he pretends to regain consciousness gradually so that people will consider him a great devotee of Rasūl, this is also ostentation.
14. To utter the word 'Madīnah' repeatedly or weep in the grief of being away from Madīnah so that people will call him 'a devotee of Madīnah'
15. To attend an Ijtimā'-e-Žikr-o-Na'at just to eat the meal served to the attendees.
16. To include one's pseudonym in the last couplet of the Na'at, Manqabat, Munājāt etc. one has written so that one will enjoy popularity and appreciation as an excellent poet.

3 Examples of ostentation for those spending money on Divine path

1. To donate money for religious activities so that people will call the donor a generous person.
2. To dole out charity to the poor so that they will gather round him, beseeching.
3. To serve and help patients, those in trouble and flood victims etc. so that people will call him a well-wisher of the troubled and a sincere social worker.

32 Miscellaneous examples of ostentation

1. To learn the art of the recitation of Quran so that people will call him a good Qārī.
2. To maintain intonation [i.e. the rise and fall of voice] and other rules of recitation during Ijtimā'āt according to the number of attendees so that they will get impressed. (If an Imām does so during Jahri Ṣalāh with the same intention, he should also rectify his intention. If only we all would maintain these rules of recitation while offering Sirri Ṣalāh also.)
3. To use demeaning words for oneself such as a sinful or worthless person so that people will consider him a humble-natured person, praising his humility. (To use such words for oneself without the willingness of the heart is hypocrisy besides ostentation.)
4. To meet people warmly and politely so that people will consider him a sociable and well-mannered person.
5. To wipe tears from eyes, when weeping during Du'ā etc in the presence of others, so that people will get the impression that he is wiping tears to avoid ostentation.
6. To say such sentences to impress others as: *I am very fearful of sins, I am in constant fear of losing my faith, how can I face accountability on the Day of Judgement!*
7. To say such sentences to give the impression of asceticism and piety as: *I avoid meeting the rich and renowned people.* (If he has said this sentence looking down upon the rich etc., it will lead him to the sin of arrogance in addition to ostentation.)
8. To have a sad look on the face or say consoling sentences to those in trouble so that people will consider him a kind-hearted and sympathetic person. (To do so with the intention of comforting a troubled Muslim and that of gaining Divine pleasure is an act of worship and reward of the Hereafter.)
9. To hold a rosary in a way that makes people see it or recite Ṣalāt-ʿAlan-Nabī and other Wazāif moving lips or loud enough for others to hear, so that people will consider him a pious person.

10. To act upon Sunnah properly, when eating, drinking, standing up or sitting etc. in the presence of others, so that people will consider him a steadfast follower of Sunnah. If only we would develop the mindset of acting upon Sunnah whilst eating, drinking and doing other things in loneliness.
11. To eat less, when in a gathering or in the presence of others, so that people will consider him a less-eating person and a steadfast follower of Sunnah. (Sadly, this ostentatious person when eating with his family members or with his close friends, devours even others' share.)
12. To tell one's own virtuous deeds to someone and then ask him not to tell them to anyone so that he will get impressed and will consider him a sincere person not wanting his deeds to be revealed to others.
13. To use the title 'Ḥāfiẓ' with one's own name so that people will admire him saying بِإِسْمَاءِ اللَّهِ, treat him with respect and request him to make Du'ā for them. (If there is no intention of ostentation, it is not prohibited for the Ḥāfiẓ to use the word 'Ḥāfiẓ' with his name.)
14. To perform I'tikāf in Ramadan or recite the Holy Quran in the presence of others or make Du'ā in an extremely humble manner so that people will consider him a pious person.
15. To perform I'tikāf in Ramadan so that he can eat food for free, at Sahṛī and Iftārī, gifted to Mu'takifīn in the Masjid.
16. To take a prominently active part in the funeral rites of some deceased person including funeral procession and burial so that people, especially the relatives of the deceased, get impressed with him and consider him a pious and cooperative person.
17. To participate enthusiastically in virtuous deeds so that people will consider him very fond of good deeds.
18. To relate one's own religious services to others so that they will consider him a zealous preacher, acknowledging him as a great religious personage. For example, saying such sentences to allude to his superiority as: *I have been promoting the call to righteousness for fifteen years; I remained in so-and-so position of responsibility in*

Dawat-e-Islami for a long time; I did Madanī activities in many areas or countries; I inspired hundreds of Islamic brothers to grow beards, wear turban and do Madanī activities; I groomed them; I have inspired so-and-so responsible Islamic brothers to join the Madanī environment etc.

19. If someone comes across a wise and nice piece of advice while studying, and keeps it secret from others for the purpose of relating it to attendees in a big Ijtimā' so that they will raise slogans *سُبْحَنَ اللّٰه*, praise him and acknowledge him as a learned preacher, this is an indication of ostentation.
20. To inform others that one is an honorary Imām or religious teacher so that they will get impressed and honour him.
21. To call Azān very melodiously in Ijtimā'āt or at sacred night so that people will praise his voice and melody.
22. If a person who is a religious student or a Ḥāfiẓ of Quran or an Imām or a Muazzin or a preacher etc. expresses his religious status whilst purchasing something or hiring someone for a paid work so that the latter will give him a discount or will not take money from him, this is an indication of ostentation.
23. To include admonitory quotes, captivating parables and nice Madanī pearls in the book or booklet one is writing, with the intention of being admired and appreciated.
24. To tell people the number of performed Hajj and Umrahs, the amount of daily recitation of Quran, all the observed fasts in Rajab and Sha'bān and other Nafl fasts, Nafl Ṣalāh and Ṣalāt-ʿAlan-Nabī recited in abundance so that people will admire him and treat him with respect.
25. To inform others that one has read so many small and big books whether mentioning or without mentioning their names so that they will consider him fond of religious knowledge and will mention him as an example to others.
26. To perform Hajj or let others know that one has performed it so that they will call him Ḥājī Sahib, come to meet him, implore him to make Du'a for them, offer him garlands and give him gifts etc. (If one has no intention of being treated with respect and given gifts but rather he has good intentions such as expressing gratitude for a

Divine bounty etc. there is no prohibition for him to let others know about his Hajj, to hold 'Maḥfil-e-Madīnah' and to invite his relatives and friends etc. It is an act of reward of the Hereafter for him in this case.)

27. To treat Sayyids [the descendants of the Holy Prophet] with respect kissing their hands so that Sayyids will value him or people will call him an admirer of the family of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
28. To visit the shrines of Awliyā or attend their 'Urs prominently so that people will call him a devotee of the Awliyā.
29. To mention Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللهِ الْكَثْرَم repeatedly or arrange Niyāz [reward-donating ritual] on 11th Rabī'-ul-Ghauṣ or recite his Manqabat enthusiastically so that people will consider him a devotee of Ghauṣ-e-A'ẓam.
30. To serve one's Murshid, to mention to people the services one has made to his Murshid and to remain close to him so that people will consider him a close disciple, a favourite and a special servant of his Murshid and will treat him with respect, kiss his hand, offer him a prominent place to sit, implore him to make Du'ā for them, give him gifts and money and request him to intercede with the Murshid for them.
31. To eat the leftover of the Murshid quickly in the presence of others so that people will consider him fond of sacred things. (And, when alone, not to even touch it or pass it onto others).
32. To stay silent or communicate in sign language or in writing in the presence of others so that people will consider him a serious and quiet person and an observer of the Madanī guard to tongue. (But to roar with laughter when in home or with his close friends.)

Ponder over foregoing examples considering definition of ostentation

Dear Islamic brothers! Again look at the definition of ostentation keeping the foregoing examples in your mind. It is stated on page 629 of the 3rd volume of *Bahār-e-Sharī'at*: Riyā means performing (virtuous) deed for ostentation and Sum'aḥ implies performing (virtuous) deed so that people will become aware of it and will get impressed. These are

both very bad attributes which deprive the worship-performing person of its reward and lead him to sin besides making him deserving of torment. To impress people with worship desiring praise, fame and respect or to perform a good deed with the intention of getting clothing, money, food, sweets or any other type of gift are also included in the definition of ostentation. Furthermore, the foregoing examples also indicate a desire for respect and fame that are a big cause of ostentation.

Essential clarification regarding examples of ostentation

Remember! The foregoing examples of ostentation are aimed at motivating the listener and reader to detect ostentation only in their own deeds, not in those of others. Ostentation is in fact related to the heart and not everyone can be aware of the intentions of others' hearts. Therefore, one should never have a bad suspicion about a Muslim by suspecting him to be involved in the evils described in the examples. To have a bad suspicion [about a Muslim] is a *Ḥarām* act leading to Hell. Similarly, to look for someone's sins, to search signs of ostentation in him and to reveal his faults to others to defame him are all *Ḥarām*.

Fear the punishment of ostentation

Please check your virtuous deeds for hidden ostentation as it enters into a good deed slower than even the pace of an ant. It's a fact that the pleasure lying in ostentation does not lie even in delicious foods and wealth but refraining from this pleasure is extremely essential because it can lead to Hell. Therefore, if anyone suspects even a bit of ostentation in any of his deeds, he should fearfully repent of it as the Holy Prophet ﷺ has stated, 'Without doubt, there is a valley in Hell from which Hell seeks refuge four hundred times daily. Allah ﷻ has prepared this valley for those ostentatious people from the Ummah of Muhammad (ﷺ) who are the *Hāfiẓ* of Quran, give charity for [anything or anyone] other than Allah ﷻ, perform the Hajj of the house of Allah ﷻ and travel in Divine path.' (*Al-Mu'jam-ul-Kabīr*, vol. 12, pp. 136, *Ḥadīṡ* 12803)

If any Islamic brother or sister detects ostentation, in their deeds, described in any of the foregoing examples, they should get it cured rather than give up virtuous deeds because one does not cut his nose if a fly has settled on it but rather he swats the fly.

Bachā lay riya say bachā Yā Ilāhī

Tū ikhlāṣ ker day ‘aṭā Yā Ilāhī

Translation: Yā Allah عَزَّوَجَلَّ! Protect me from ostentation and bless me with sincerity.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(For details, go through the 166-page book ‘*Riyā Kārī*’ published by Maktaba-tul-Madīnah).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Signs of ostentation

Amīr-ul-Mu`minīn Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, ‘There are three signs of an ostentatious person:

1. He is lazy in performing virtuous deed when alone but active when in front of people.
2. He increases his deeds if praised but
3. he decreases his deeds if criticized. (*Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 1, pp. 86*)

To condemn oneself before people is also ostentation

Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيم has stated that the one condemning himself in front of people (by calling himself a sinner or transgressor or wrongdoer etc.) actually praises himself (because people will consider him a humble-natured and polite person and will praise him). In fact, to do this [that is, to condemn oneself in front of people] is also one of the signs of ostentation. (*Tanbiḥ-ul-Mughtarīn, pp. 24*)

Do not ask about fast

Sayyidunā Ibrāhīm Bin Adhām عليه رَحْمَةُ اللّٰهِ الْاَكْرَم has stated, ‘Do not ask your fellow brother if he has kept a fast because his Nafs will get happy if he says ‘Yes’ and will get sad if he says ‘No’ and both of these two things are the signs of ostentation.’ (*Tanbīh-ul-Mughtarīn*, pp. 24)

Let others know of fast if necessary

There is no harm in letting others know of your fast if necessary as the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘When a person is invited and he has kept a fast, he should say: I have kept a fast. (*Ṣaḥīḥ Muslim*, pp. 579, *Ḥadīṣ 1150*)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عليه رَحْمَةُ اللّٰهِ الْاَكْرَم has stated, ‘Remember that it is better to hide a Nafl fast but to hide it on the occasion (when, for example, someone is invited to somewhere) will cause either grudge or grief to the heart of the host. Since it is also an act of worship to please a Muslim’s heart (with the intention of gaining Divine pleasure), the order to inform [the host] of the fast was given.’ (*Mirāt-ul-Manājīḥ*, vol. 3, pp. 199)

To buy things at the cost of piety

Describing the forms of ostentation, Sayyidunā Aḥmad Bin Ḥajar Makkī Shafī’ī عليه رَحْمَةُ اللّٰهِ الْاَكْرَم has stated: The form of ostentation more hidden than even the foregoing one is that though one does not have the desire to inform people of (his good deeds), nor does he get happy if people get aware of his worship, yet he gets delighted if people make Salām while meeting him before he has made Salām to them, and meet him humbly and politely.

Furthermore, he feels happy when people praise him, hasten to fulfill his needs, give him financial benefit while purchasing or selling anything to him (for example, he expects people to give him a discount or not to take any money from him while he is purchasing anything from them). When he comes to meet people, he expects them to offer him a proper place to sit (implore him to make Du’ā for them, keep their voice down and fold their hands before him, and meet him very humbly). If someone treats him contrary to his above expectations even a little, he resents it because he considers his hidden

virtuous deeds very great. In other words, his Nafs desires being treated with respect in exchange for worship he has performed; and supposing that if he had not performed those good deeds, his Nafs would not have also desired being honoured. (*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 1, pp. 93*)

The way sincere ones avoid ostentation

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further stated: Sincere people always fear hidden ostentation. They make efforts to hide their good deeds more than the ones made by other people to hide their sins. The only reason of it is that they wish to make their good deeds sincere so that they are granted reward by Allah عَزَّوَجَلَّ on the Day of Judgement in front of people. They know with absolute certainty that Allah عَزَّوَجَلَّ accepts the only deeds performed with sincerity. They are also aware that people would be extremely destitute and hungry on the Day of Judgement, and their wealth and offspring will give them no benefit. However, the one brought to the court of Allah عَزَّوَجَلَّ with Qalb-e-Salim (i.e. the heart protected from sins) will get benefit from these things. (*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 1, pp. 93*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Detect ostentation

Dear Islamic brothers! We should all ponder whether we are lazy in worship when alone and active when in front of people or not. Do we unnecessarily inform others of our deeds? Do we brag and increase our righteous actions when praised for them? Do we get grieved and lazy in performing good deeds if not praised? Do we get pleasure while performing good deeds in the presence of people and get bored when alone? Do we condemn ourselves in front of people (by calling ourselves a sinner, transgressor, beggar, humble and mean person) just to impress them? Taking advantage of our Sunnah-Inspiring Madanī outfit and preaching, do we purchase things from the shopkeepers impressed with us so that they will give us some discount or sell the thing to us for free? If someone gets reply to these questions in the affirmative, then he should repent at once, striving to create sincerity in his deeds lest he meets his death before he repents, and is thrown into Hell because of ostentation.

Blessings of repentance from ostentation

A renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثَّان has stated, ‘Remember that ostentation does not render worship unlawful (that is, offering Ṣalāh with ostentation will not be deemed as missing it), however, there is a risk of such worship being not accepted. If an ostentatious person sincerely repents of ostentation, it is not Wājib for him to repeat as Qaḍa the worship he performed with ostentation but rather the unaccepted ostentatiously performed worship will also be accepted by the blessings of repentance. It is very rare to be fully free from ostentation. What one should do is to make Du’ā to be protected from ostentation without giving up worship for fear of being involved in ostentation. (*Mirāt-ul-Manājīh*, vol. 7, pp. 127)

Tayray raḥam-o-karam per ās mayn nay bāndh rakhī hay
Baṛī ummīd hay Āqā! Karam rauz-e-Jazā hogā

Translation: I have pinned my hopes on your mercy and benevolence. I have high hopes to be blessed on the Day of Judgement.

(*Wasāil-e-Bakhshish*, pp. 127)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Get disease of ostentation treated

Dear Islamic brothers! If we find the symptoms of ostentation in our heart, we should not delay its treatment after we have repented of it. If we attempt to heal our inner self, our outer self will also get clean. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who heals his inner self, Allah عَزَّوَجَلَّ will heal his outer self (as well).’ (*Al-Jāmi’-uṣ-Ṣaghīr lis-Suyūṭī*, pp. 508, Ḥadīṣ 8339)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10 Cures for ostentation

1. Get help from Allah عَزَّوَجَلَّ by making Du’ā

2. Never get heedless of the harms of ostentation
3. Eradicate the causes of ostentation
4. Create sincerity in deeds
5. Protect intentions
6. Avoid satanic deception while performing worship
7. Perform deeds in the same manner whether alone or with people
8. Hide good deeds
9. Keep the company of the righteous only
10. Get into a routine of reciting Wazāif

Let's now have a look at the details of these cures.

1. Get help from Allah ﷻ by making Du'ā

The Holy Prophet ﷺ has stated: *الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ* *Du'ā is the weapon of a Muslim.* (*Al-Mustadrak lil Hākim, vol. 2, pp. 162, Ḥadīṣ 1855*)

Make the following Du'ā in the merciful court of Allah ﷻ using this weapon in the war against satan: O Rab of Mustafa: Cure me of the disease of ostentation. Fill my empty begging bowl with the immortal wealth of sincerity. I have to face the enemy who sees me. I cannot see him but You are seeing him. O Allah ﷻ! Protect me from the deception of that enemy. O Allah ﷻ! I seek Your refuge from being considered pious and ascetic by people, whereas I am actually deserving of torment in Your court.

Mayrā ḥer 'amal bas Tayray wāṣiṭay ḥo
Ker ikhlāṣ aysā 'aṭā Yā Ilāhī

Translation: Yā Allah عَزَّوَجَلَّ! Bless me with such sincerity that I perform each deed for Your pleasure.

(Wasāil-e-Bakhshish, pp. 78)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Never get heedless of the harms of ostentation

Dear Islamic brothers! One should never be heedless of the harms of ostentation. Obviously, we like something for as long as it is beneficial to us, but once we become aware of its harms, we avoid it. For example, if some Islamic brother who likes honey because of its sweet taste is informed that the honey he is going to drink has poison mixed in it, he will never drink it fearing its poison, not even thinking of enjoying its sweet taste. Similarly, when a person informing people of his good deeds is praised; his Nafs certainly gets immense pleasure, even making him bear the hardship of worship easily. But if he is aware and alert to the harms of ostentation that are certainly deadlier than even poison, he will find no interest in this pleasure, but rather will find it easy to avoid ostentation.

Poison causes harm to one's worldly life only, but ostentation can endanger one's afterlife. Isn't it a big loss to be deprived of the reward of the good deed despite performing it with hardship? Imagine! What the condition of the labourer would be who has worked hard all day long but has been denied his wage because of doing it improperly! Alas! Besides being deprived of the reward, the ostentatious person is also deserving of the punishment of Hellfire. How unwise the person is who has sold the thing for free by which he could have earned millions! Likewise, how silly the worshipper is who attempts to impress people by means of the worship he has performed instead of gaining the closeness of Allah عَزَّوَجَلَّ! It is as if such an ostentatious person has wished to gain love of people by disobeying Allah عَزَّوَجَلَّ, and has desired being praised by people ignoring being condemned by Allah عَزَّوَجَلَّ. He has sought the pleasure of people by displeasing Allah عَزَّوَجَلَّ, and has sold the eternal favours of Heaven in exchange for the mortal world.

Furthermore, to keep all people fully satisfied is like getting blood out of a stone. If some people are pleased with the thing you have done, some others may be displeased with it.

‘Aṭā ker day ikhlāṣ kī mujh ko na’mat

Na nazdīk āye riyā Yā Ilāhī

Yā Rab عَزَّوَجَلَّ! Grant me the privilege of sincerity in my deeds and protect me from ostentation.

(Wasāil-e-Bakhshish, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Example of ostentatious person

The person performing deeds to impress people is like the one who is heading towards the marketplace with his pocket full of grit [i.e. small pieces of stone], giving the impression as if his pocket is full of money. When people saw him with his pocket bulged, they began to admire him saying in amazement: Look! His pocket is bulging with money! In fact, this unwise person will get nothing except being temporarily praised by people. As soon as he takes out grit from his pocket instead of money to pay the price of something to the shopkeeper, he will be humiliated. Similarly, those ostentatious people performing deeds to impress others will get nothing except being praised, nor will they be given any reward on the Day of Judgement. *(Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 1, pp. 86)*

Baṛī koshishayn kī gunāh choṛnay kī

Raḥay āh! Nākām ham Yā Ilāhī

Translation: Yā Allah عَزَّوَجَلَّ! We have tried hard to give up sins but have not yet succeeded.

(Wasāil-e-Bakhshish, pp. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Eradicate causes of ostentation

Dear Islamic brothers! There is some cause of every disease. If the cause is removed, the disease will also be cured. In the same way, there are basically three causes of ostentation. If these three causes are removed, it will be very easy to avoid ostentation, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The causes are as follows: (1) Desire for fame (2) Fear of condemnation (3) Greed for wealth.

(1) Desire for fame

To have a desire for fame and respect is a cause of ostentation. Condemning it, Hujjat-ul-Islam Imām Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has stated: Fame is aimed at impressing people, and desire for it is the root of all evils. In order to suppress this desire, we should ponder over the harms of ostentation stated in blessed Aḥādīṣ. Here are four sayings of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in this context.

1. Avoid mingling obedience to Allah **عَزَّوَجَلَّ** with love for being praised by [His] bondmen lest your deeds get ruined. (*Firdaus-ul-Akḥbār lil Daylmī, vol. 1, pp. 223, Ḥadīṣ 1567*)
2. Love for wealth and status increases hypocrisy in the heart of a Muslim as water grows grass. (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 286, 342*)
3. Two hungry wolves do not cause as much destructiveness to the herd of goats as much destructiveness is caused by love for wealth and fame, to the religion of a Muslim. (*Sunan-ut-Tirmiẓī, vol. 4, pp. 166, Ḥadīṣ 2383*)
4. To like being praised makes man blind and deaf. (*Firdaus-ul-Akḥbār lil Daylmī, vol. 1, pp. 347, Ḥadīṣ 2548*)

Do Fikr-e-Madīnah like this

Try to ponder (performing Fikr-e-Madīnah) like this: If I become famous or am praised by people or enjoy their praising looks, though my Nafs will get pleasure from all this, these praising words and looks from people will not help me gain salvation on the Day of Judgement in the court of Allah **عَزَّوَجَلَّ** because these praising people would themselves be trembling with fear of punishment. Moreover, the praise given to me by them will

neither increase my sustenance nor my life; nor will it enable me to gain any high status on the Day of Judgement. Therefore, it is futile to have a desire for praise from such people. Why should I perform good deeds to impress these people! I will perform worship for the pleasure of Allah عَزَّوَجَلَّ only, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

To like one's false praise is **Ḥarām**

On page 597 of the 21st volume of *Fatāwā Razawiyyah*, Imām-e-Aḥl-e-Sunnat A'lā Ḥaḍrat Maulānā Shāh Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: If (someone) likes his false praise, i.e. desires being praised by people with such attributes he does not have, it is absolutely **Ḥarām**. Allah عَزَّوَجَلَّ has said:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَ يَحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

Do not ever think of those who rejoice for their deeds and wish to be praised without doing (good deeds) – do not ever think that they are safe from the punishment; and for them is a painful punishment.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 4, Sūrah Āl-e-'Imrān, verse 188)

Āj bantā hūn mu'azziz jo khulay Hashr mayn 'ayb
Ĥāye ruswāyī kī āfat mayn phānsūn gā Yā Rab

Translation: Yā Rab! Today, I act as if I am a respected person. Alas, I will be disgraced if my faults are exposed on the Day of Judgement.

(*Wasāil-e-Bakhshish*, pp. 91)

(2) Fear of condemnation

Remove fear of condemnation from the heart. Keep it in mind that condemnation from anyone would neither cause premature death to me nor will it diminish my sustenance. If my Creator عَزَّوَجَلَّ is pleased with me, then condemnation and annoyance of people will cause no harm to me. These are helpless and powerless people who can bring neither

benefit nor loss to themselves, and are not the owner of even their own life and death. Why should I perform or give up any good deed for fear of being taken to task by these people? I should fear the wrath of my Creator ﷻ only.

(3) Greed for wealth

In order to get rid of greed for wealth, keep it in mind that Allah ﷻ has power over the hearts of people as regards giving or not giving money to others. The people I am going to impress with ostentation are quite helpless. It is only Allah ﷻ who is the real Provider of sustenance. The person having greed for the wealth of others is disgraced. Even if he manages to gain some financial help from anyone, he has to remain grateful to him. So therefore, when it is not certain whether I will be able to gain money or not by the ostentatious deed, and there is also a high risk of being disgraced, then why should I try to gain money from people by impressing them with good deeds! I will perform worship and all other good deeds just for the pleasure of my Creator ﷻ, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Pīchā mayrā dunyā kī maḥabbat say chūṛā day

Yā Rab mujḥay dīwānaḥ Madīnay kā banā day

Yā Rab ﷻ! Free me from love for world and make me a devotee to Madīnaḥ.

(Wasāil-e-Bakhshish, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Create sincerity in deeds

The Beloved and Blessed Prophet ﷺ has stated, ‘O people! Perform deed with sincerity for Allah ﷻ as Allah ﷻ accepts only those deeds performed with sincerity for Him, and do not say this (deed) is for Allah ﷻ and for relationship.’ (*Sunan Dār Quṭnī, vol. 1, pp. 73, Hadīṣ 130*)

No reward without sincerity

Allah ﷻ has said in verse 20 of Sūrah Ash-Shūrā, part 25 of the Holy Quran. Given below is its translation from page 892 and 893 of the sacred *Kanz-ul-Īmān* published by Maktaba-ul-Madīnah, the publishing department of Dawat-e-Islami. Allah ﷻ has said:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۚ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ تَصِيبٍ ﴿٢٠﴾

Whoever desires harvest of the Hereafter, We increase the harvest for him; and whoever desires the harvest of this world – We shall give him part of it, and he has no share in the Hereafter.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūrah Ash-Shūrā, verse 20)

Here is the exegesis of the different parts of this sacred verse, extracted from *Nūr-ul-ʿIrfān*: (Whoever desires harvest of the Hereafter) that is, the one who desires the pleasure of Allah ﷻ and His Beloved Prophet ﷺ and does not perform worship ostentatiously. (We increase the harvest for him) that is, We will enable him to perform good deeds, making it easy for him, and will give him countless rewards for his deeds. (Whoever desires the harvest of this world) that is, the one who performs good deeds just to earn worldly benefit, becomes scholar or performs Hajj for fame and self-esteem and participates in Jihad for booty. (And he has no share in the Hereafter) because he had not performed deeds for gaining the reward of the Hereafter. In short the ostentatious person remains deprived of reward. However, the deed he performed is valid by Shari'ah. The Farḍ of the Ṣalāh offered with ostentation will get offered but no reward will be given. This is the reason why the condition of 'فِي الْآخِرَةِ' was stated. (*Nūr-ul-ʿIrfān*, pp. 774)

Allah ﷻ renders deeds of sincere known

The Greatest and Holiest Prophet ﷺ has stated, 'If anyone among you performs a deed in a strong rock that has neither door nor skylight, still his deed will

become known, and what is predestined will take place under any circumstance.’ (*Musnad Imām Aḥmad Bin Ḥanbal*, vol. 4, pp. 57, Ḥadīṣ 11230)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ has stated, ‘Why do you ruin your deeds by ostentation? Perform deeds with sincerity and in seclusion; Allah عَزَّوَجَلَّ will make people aware of your deeds, causing them to consider you pious from the bottom of their heart. This is very tried and trusted. Some people offer Ṣalāt-ut-Taḥajjud in seclusion but others begin to call them the performers of Ṣalāt-ut-Taḥajjud. The thing is, the Nūr [refulgence] of every virtuous deed including Ṣalāt-ut-Taḥajjud appears on the face of the worshipper. This can be observed day and night. People call Ghauṣ-e-A’ẓam and Khuwājāh Ajmayrī (رَحْمَتُهُمَا اللَّهُ تَعَالَى) the Awliyā of Allah عَزَّوَجَلَّ. Why? Simply because Allah عَزَّوَجَلَّ has made people call them Walī. (*Mirāt-ul-Manājil*, vol. 7, pp. 145)

Sincere person

Here are four sayings of saints رَحْمَتُهُمُ اللَّهُ تَعَالَى about a sincere person:

1. Sayyidunā Yaḥyā Bin Mu’āẓ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked as to who a sincere person is. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘When a person is like an infant who neither gets pleased when praised, nor annoyed when criticised, then the person can be called sincere. In other words, when he is indifferent to his praise and criticism like an infant, then he can be considered a sincere person.’ (*Tanbīḥ-ul-Mughtarīn*, pp. 24)
2. Someone once asked Sayyidunā Żunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ, ‘How can a person come to know that he is sincere?’ He replied, ‘Despite putting his best efforts into good deeds, if he wishes not to be considered an honourable person, [then he may be called a sincere person.]’ (*ibid*, pp. 23)
3. An Imām was once asked, ‘Who is a sincere person?’ He replied, ‘A sincere person hides his good deeds as he hides his evils.’ (*Az-Zawājir*, vol. 1, pp. 102)
4. An other pious person was asked, ‘What’s the limit to sincerity?’ He replied, ‘[Its limit is that] you have no desire to be praised by people.’ (*ibid*)

Yaksān ḥo madḥ-o-ẓam mujḥ pay ker do karam

Na khushī ḥo na gham Tājdār-e-Ḥarām

(Wasāil-e-Bakhshish, pp. 271)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Protect intentions

So as to avoid ostentation, it is essential to protect your intentions. Every time you perform an action, ponder what you intend to gain by performing it. If you notice the smell of ostentation, rectify your intention at once, believing that only the deed performed for the pleasure of Allah ﷻ will be accepted. If someone performs a righteous action to impress people, he will get deserving of the punishment of Hell, let alone his action being accepted. Though satan will use every trick of the trade, it is highly essential to avoid an ostentatious intention and make a good one, removing satanic obstacles. Sayyidunā Na'im Bin Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَاد has stated, 'For us to be whipped on our back is far easy compared to making a (good) intention.' *(Tanbīḥ-ul-Mughhtarīn, pp. 25)*

Definition of Niyyat

The literal meaning of the word 'Niyyat' is a firm intention of the heart. By Sharī'ah, the intention of worship is called 'Niyyat'. *(Derived from: Nuzḥat-ul-Qārī Sharah Ṣaḥīḥ Bukhārī, vol. 1, pp. 226)*

Here are seven Aḥādīṣ highlighting the significance of 'Niyyat'.

Seven sayings of Mustafa ﷺ

1. Deeds depend upon intentions, and for every person is what he intends. *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 6, Ḥadīṣ 1)*
2. The intention of a Muslim is better than his deed. *(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)*
3. A truthful intention is the most preferable deed. *(Al-Jāmi'-uṣ-Ṣaḥīḥ, pp. 81, Ḥadīṣ 1284)*

4. A good intention will make the bondman enter Paradise. (*Al-Firdaus Bimā Šaur-ul-Khaṭṭāb*, vol. 4, pp. 305, *Ḥadīš* 6895)
5. Allah عَزَّوَجَلَّ bestows the world for the intention of the Hereafter but refuses to bestow the Hereafter for the intention of the world. [That is, He عَزَّوَجَلَّ grants worldly favour to the one making the intention of seeking Hereafter but refuses to grant afterlife favour to the one making the intention of seeking world.] (*Az-Zuḥd li Ibn Mubārak*, pp. 193, *Ḥadīš* 549)
6. A truthful intention hangs from the ‘Arsh; hence when a person makes a truthful intention, the ‘Arsh begins to shake and the person is forgiven. (*Tārīkh Baghdad*, vol. 12, pp. 444, *Ḥadīš* 6926)
7. A virtue will be recorded for the one intending a good deed but could not do that. (*Šaḥīḥ Muslim*, pp. 79, *Ḥadīš* 130)

*Achchī achchī niyyataun kā ḥo Khudā jazbah ‘aṭā
Bandah-e-mukhlis banā, ker ‘afw mayrī her khaṭā*

Translation: Yā Allah عَزَّوَجَلَّ! Grant me enthusiasm for good intentions, make me a sincere bondman and forgive all of my mistakes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Avoid satanic deception while performing worship

Dear Islamic brothers! Sincerity is the key to the acceptance of deeds. As it is necessary to create sincerity in one’s heart prior to performing the deed, it is also equally important to maintain sincerity during the deed because satan continues to put his satanic thoughts into our heart. Sayyidunā Fuḍayl Bin ‘Iyād عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ has stated, ‘One who is not shrewder than even a wizard as regards his deeds will certainly fall into the trap of ostentation (laid by satan).’ (*Tanbīh-ul-Mughtarīn*, pp. 23)

Avoidance from satanic thoughts in worship

Three things are necessary to avoid satanic thoughts during worship:

1. To detect the satanic thought
2. To despise it
3. To refuse to accept it.

For instance, someone started Ṣalāt-ut-Taḥajjud with good intentions. During the Ṣalāḥ, satan put his ostentatious satanic thought into the heart of the Ṣalāḥ-offering person that people would get very impressed with him when they became aware of it. It is now highly essential for the Ṣalāḥ-offering person to detect this satanic thought immediately. After he has detected it, he should also despise it considering the fact that the act of impressing people with the deed performed for the pleasure of Allah ﷻ amounts to inviting Divine wrath. He should then ignore the satanic thought. Although difficult, it is not impossible to avert satanic thought in this way. Admittedly, it looks very daunting in the beginning, but once a person is steadfast in it having patience for a long time, it becomes easy for him by the blessings and bounties of Allah ﷻ. What we are to do is to make efforts, success is granted by Allah ﷻ. In verse 69 of Sūrah Al-‘Ankabūt in part 21, Allah ﷻ has said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

And those who struggled in Our path – We shall surely show them Our paths; and indeed Allah is with the righteous ones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Al-‘Ankabūt, verse 69)

*Tū shayṭān kay shar say bachā Yā Ilāhī
Ĥo dil waswasaun say ṣafā Yā Ilāhī*

Mujhāy waswasaun say bachā Yā Ilāhī

Ĥo shar dūr shayṭān kā Yā Ilāhī

Yā Allah عَزَّوَجَلَّ! Protect me from satan and his deception.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Perform deeds in the same manner whether alone or with people

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person offers an excellent Ṣalāh whether he is offering it overtly or offering it covertly, Allah عَزَّوَجَلَّ says that he is a truthful bondman of Mine.’ (*Sunan Ibn Mājah*, vol. 4, pp. 468, Ḥadīṣ 4200)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرَان has stated, ‘That is, he is not an ostentatious bondman but rather he is a sincere one. If he were an ostentatious person, he would offer the Ṣalāh excellently when in front of people and in a mediocre way when alone. As he has offered the Ṣalāh excellently even when alone, it clearly shows that he is a sincere person.’ (*Mirāt-ul-Manājil*, vol. 7, pp. 140)

Imām should maintain rules of pronunciation in Sirrī Ṣalāh as well

Dear Islamic brothers! We should try hard to perform deeds in the same way whether alone or with other Islamic brothers. For instance, when offering Ṣalāh alone, we should offer it with the same humility of the heart and the body we offer it in the presence of people with. Similarly, when leading Sirrī Ṣalāh (i.e. the one in which recitation is done in low voice) the Imām should maintain the same rules of pronunciation of recitation he does when leading Jāhri Ṣalāh (i.e. the one in which recitation is done audibly). Furthermore, we should avoid the acts when alone we dislike to do when among people. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Do not do the acts in loneliness you dislike to do in front of people.’ (*Al-Jāmi’-uṣ-Ṣaghīr lis-Suyūfī*, pp. 487, Ḥadīṣ 7973)

Bachā mujh ko shaytān kī makkāriyon say

Khudā bahr-e-Ḥaydar riyā kāriyaun say

Yā Allah عَزَّوَجَلَّ! Protect me from ostentation and satanic deception for the sake of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Hide good deeds

Dear Islamic brothers! If only we would have the privilege of hiding our good deeds as we hide our sins. The reward-bestowing Allah عَزَّوَجَلَّ is aware of our deeds. What else we need! Therefore, we should keep a wary eye on our Nafs after we have performed good deeds especially the hidden ones as our Nafs, with an impulse to reveal worship, may well try to entrap us into revealing to others the worship we have performed. Our Nafs may deceive us into assuming that if we do not reveal our deeds to others, they will not become aware of our high status, and will not follow us. And, we will not be able to guide them and promote the call to righteousness etc.

If one faces such a situation, he should pray to Allah عَزَّوَجَلَّ for steadfastness turning his attention to the eternal favour of Paradise that will be given to him as a reward for the deeds he has performed. He should be scared that the one seeking something from the bondmen of Allah in exchange for the worship of Allah عَزَّوَجَلَّ faces divine wrath. Moreover, it is also possible that he get dear to people because of revealing his deeds to them but be disliked by Allah عَزَّوَجَلَّ, causing his deeds to be ruined. He should also make it clear to his Nafs that he cannot ‘sell’ his deeds in exchange for praise given by the people who are themselves helpless and powerless, and can neither give him sustenance nor have any power over life and death.

Hidden deed is preferable

He should also keep in mind the excellence of hidden deeds as stated by our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a Ḥadīṣ, ‘A covert deed is preferable compared to an overt deed.’ (*Shu’ab-ul-Īmān*, vol. 5, pp. 376, Ḥadīṣ 7012)

Situation in which deed can be revealed

The person followed by people can reveal his deeds with the intention of motivating them provided he has no ostentation. By revealing his deeds with sincerity in this way, he is deserving of great reward. Here is a Ḥadīṣ: The overt deed when followed [by others] is preferable to the covert deed. (*ibid*)

Extreme humility

Before one has revealed his hidden deed to others to motivate them or to express gratitude for a Divine bounty, one needs to ponder deeply over it especially in view of satanic tricks. When revealing deeds to others even with the foregoing intentions, one must be highly cautious lest he falls into the abyss of ostentation. Here is an example of the matchless humility of Islamic saints in this context. Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘I consider the deeds performed overtly as not being performed because it is beyond the capability of people like us to maintain sincerity whilst being seen by others.’ (*Tanbīh-ul-Mughtarīn*, pp. 26)

Voice of recitation from every street of Basra

Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: There was a time when voices of Divine Ṣikr and Quranic recitation would emanate from every street of Basra, inspiring people to these deeds. Coincidentally, a scholar wrote a booklet on ‘*The Cryptic Details of Ostentation*’ at that time, which resulted in all people giving up loud Ṣikr and Quranic recitation. Upon this, some people remarked, ‘If only that scholar had not written the booklet.’ (*Kīmīyā-e-Sa’ādat*, vol. 2, pp. 692)

Ostentation about unperformed deeds

Sayyidunā Fuḍayl Bin ‘Iyāḍ عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَاد has stated, ‘In the past, people would be ostentatious about good deeds they performed but people today are ostentatious about the things they do not do.’ (*Tanbīh-ul-Mughtarīn*, pp. 25)

That is, back then, people would perform good deeds to please others but people these days do not perform good deeds; they just wear a look of the pious on their faces giving the impression as if they are pious. In fact, they are more despicable than even the ostentatious people of the past.

Naykiyān c̣hup ker karayn aysī ḥidāyat day Khudā

Ḥam ko poshīdah ‘ibādat kī Tū laẓẓat day Khudā

Yā Allah عَزَّوَجَلَّ! Enable us to perform good deeds secretly and bless us with the pleasure of concealed worship.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. Keep the company of the righteous only

It is a great privilege to be blessed with the company of the sincere bondmen of Allah and devotees of Rasūl. By the blessing of their closeness and the call to righteousness conveyed by them from time to time, one will be able to treat the disease of ostentation besides gaining many other benefits, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Remember that one should keep the company of the righteous only, and should avoid the wicked people like the plague. The Renowned and Revered Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The example of a good and bad companion is like that of a musk-carrying person and the one blowing into a furnace. The musk-carrying person will either give some gift to you or you will buy from him or you will have rich fragrance from him, whereas the one blowing into the furnace will either burn your clothes or you will have foul smell from him.’ (*Ṣaḥīḥ Muslim*, pp. 1414, *Ḥadīṣ 2628*)

Changay banday dī ṣuḥbat yāro jaywayn dukān ‘Aṭṭarān

Saudā bhāwayn mul nā layye ḥullay ān ḥazārān

Buray banday dī ṣuḥbat yāro jaywayn dukān lauhārān

Kapṛay bhāwayn kunj kunj bayye chingān payn ḥazārān

(That is, to keep the company of a righteous person is like visiting a perfume shop where you will at least have pleasant fragrance even though you buy nothing, whereas to keep the company of a wicked person is like going to a blacksmith shop where sparks will fly up and fall onto your clothes even if you try hard to protect them.)

Examples of immediate effects of keeping someone's company

Dear Islamic brothers! The company one keeps has its effects on him. For example, if you meet an Islamic brother who has tears in his eyes, a grieved look on his face and a sad tone in his voice owing to the death of some of his relative, you will also become grieved for some time because of being with him. If, on the other hand, you happen to meet an Islamic brother who is talking gleefully and joyfully with a smiling and shining face, you will also spontaneously share his happiness for some time.

Effects of good and bad company

Likewise, if a person keeps the company of those who do not care about their afterlife and feel no hesitation in committing sins, it is feared that he will also become heedless of his afterlife like them. If, on the contrary, a person keeps the company of devotees of Rasūl who remain busy day and night making efforts for their reform to attain absolution in afterlife with their hearts shining with the refulgence of Fikr-e-Madīnāh and eyes shedding tears with Divine fear, it is hoped that he will also whole-heartedly gain the very same spiritual condition, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Burī ṣuḥbataun say bachā Yā Ilāhī

Banā mujh ko achchā banā Yā Ilāhī

Translation: Yā Allah *عَزَّوَجَلَّ*! Protect me from the company of wicked people and make me a righteous person.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī environment of Dawat-e-Islami

Dear Islamic brothers! There is no need to be worried about finding the Madanī company of righteous people. Join the Madanī environment of Dawat-e-Islami, a global & non-political movement for the preaching of Quran and Sunnah. By its blessings, good manners will automatically become a part of your character. Every Islamic brother should attend the weekly Sunnah-Inspiring Ijtimā' held in his city, and travel with Sunnah-Inspiring Madanī Qāfilaḥs in the company of devotees of Rasūl.

By the blessings of travelling with these Madanī Qāfilaḥs, one will get the opportunity of pondering over his previous lifestyle, making him feel remorse for the abundance of his sins and inspiring him to have the privilege of repenting of them with a heart anxious for the betterment of his afterlife. By virtue of routinely travelling with Madanī Qāfilaḥs in the company of devotees of Rasūl, the habit of indecent and useless talking will be replaced by the recitation of the Holy Quran, Na'at and Ṣalāt-ʿAlan-Nabī. Anger, intolerance and arrogance will be replaced by gentility, tolerance and humility with a passion for the respect of the Muslims. The greed for worldly wealth will be eliminated by a zeal for good deeds. In short, a Madanī transformation will take place in the life of the one routinely travelling with Madanī Qāfilaḥs, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Islamic sisters should also regularly attend the weekly Sunnah-Inspiring Ijtimā' held for Islamic sisters in their city.

Recovery from disease of heart and nose

For your persuasion and motivation, here is a summary of a Madanī parable full of the blessings of the company of devotees of Rasūl. An Islamic brother from Moradabad (U.P. India) has stated: Before joining the fragrant Madanī environment of Dawat-e-Islami, a global & non-political movement for the preaching of Quran and Sunnah, I was stuck in the mire of sins. I was a fashionable and immodest person and would not offer any Ṣalāḥ. The days of my life that were actually precious diamonds were being wasted heedlessly.

Besides spiritual diseases, I had also got physical ones. I had a heart disease and an abnormally-long nasal bone which had caused prolonged agony to me. At last, the gloomy clouds of the dark night of sins cleared. What rescued me from the mire of sins

and led me to the path of virtues is a travel with a Sunnah-Inspiring Madanī Qāfilāḥ of Dawat-e-Islami. By the blessings of the company of devotees of Rasūl, a Madanī transformation took place in my life, inspiring me to repent of all of my previous sins and guiding me to the path of Sunnah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I was further blessed with recovery from the diseases I had. After the Madanī Qāfilāḥ, my nasal bone became normal and my heart disease was also cured within a few days.

Dil mayn gar dard ḥo dar say rukh zard ḥo

Pāo gey farhatayn Qāfilay mayn chalo

Ḥay shifā ḥī shifā, marḥabā! Marḥabā!

Ā kay khud daykh layn, Qāfilay mayn chalo

Translation: If you have a heart-trouble and are scared of it, just travel with Madanī Qāfilāḥ, you will be cured of it.

(Wasāil-e-Bakhshish, pp. 612)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see! When a wicked person of society was privileged to travel with a Madanī Qāfilāḥ where he was blessed with the company of devotees of Rasūl, he not only got reformed but was also cured of his physical diseases by the grace of Allah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! His abnormally-long nasal bone became normal and he was also cured of the deadly heart disease. Let me also tell you a Madanī cure for the treatment of heart diseases with the intention of gaining reward.

Treatment for heart disease with Ajwah date seed

Here is an incident, with some changes, published in an article of a local newspaper. A very high-ranking 84-year old military officer has stated: When I was 56 years of age, I got a heart problem. I wanted to keep my disease secret as it could affect my military career if leaked out. Hence I avoided medical treatment. After some time, someone told me a home remedy for heart diseases. He suggested that every morning I swallow with water half a spoon of the powder made from finely crushed seeds of the famous Ajwah

dates from Madīnah Munawwarah. I received this Madanī treatment. **الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** My condition improved amazingly.

He (the military officer) is still receiving this treatment (i.e. till 23-12-2010). Perhaps, by the blessings of it, he is not only healthy and active in doing household chores but his heart is also strong like a young man despite him reaching the age of 84 years. The same article of the local newspaper also contained that in 1995 a very famous personality of Pakistan was diagnosed as having three arteries of his heart blocked. Upon this, he made his mind to go to London for angioplasty. I (the military officer) told him the very same Madanī treatment with a suggestion that he use it for 30 days. I also said if he did not get any benefit, he should go to London for angioplasty. Anyway, he received this Madanī treatment and then went to London after a month where he consulted a world-famous cardiologist who advised him to have fresh tests done. Seeing his test results, the cardiologist remarked that he had no heart problem and needs no treatment. He showed his previous test reports to the cardiologist who refused to admit that both the test reports were of the same person. To cut the story short, the famous personality returned to Pakistan and began to receive this Madanī treatment routinely. In 2009, he had his tests performed once again and compared them with previous ones. To people's utter astonishment, from 1995 to 2009, there was no change in the condition of his heart that was perfectly fit. He is still receiving this Madanī treatment and has recommended it to many of his friends.

Nā ho ārām jis bīmār ko sārāy zamānay say

Uthā lay jāey thoṛī khāk un kay Āstānay say

(Žauq-e-Na'at)

Madanī In'āmāt

In this sinful era, Dawat-e-Islami has devised a 'way of becoming pious' in the form of a questionnaire known as 'Madanī In'āmāt'. There are 72 Madanī In'āmāt for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for Madanī children and 27 for special Islamic brothers (i.e. blind, dumb and deaf). Countless Islamic brothers, sisters and students act according to Madanī In'āmāt and fill in its pocket-sized booklet daily while performing Fikr-e-Madīnah before

going to sleep (or at any other suitable time). By the grace of Allah ﷺ, hurdles in the path of becoming pious and avoiding sins are removed by virtue of adopting Madanī In'āmāt. اَلْحَمْدُ لِلّٰهِ ﷻ! By the blessing of Madanī In'āmāt, one will develop the mindset to adopt Sunnah, be averse to sins and have a yearning to protect one's faith.

In order to become a practicing Muslim, everyone should get the booklet of Madanī In'āmāt from any branch of Maktaba-tul-Madīnah and fill in it daily while performing Fikr-e-Madīnah. One should also make a habit of handing it in to the local responsible Islamic brother of Madanī In'āmāt by the 10th of every Madanī month, i.e. lunar month.

Glad-tidings for those practicing Madanī In'āmāt

Dear Islamic brothers! How fortunate those acting upon Madanī In'āmāt are! Read the following Madanī parable and rejoice. An Islamic brother from Hyderabad (Bāb-ul-Islam, Sindh) has stated under oath: At one night of the month of Rajab-ul-Murajjab, I was blessed with the great privilege of beholding the Beloved and Blessed Prophet ﷺ in my dream. The blessed lips began to move and the following words were uttered: 'Whoever performs Fikr-e-Madīnah daily in this month regarding Madanī In'āmāt will be forgiven by Allah ﷻ.'

*Madanī In'āmāt kī bhī marhabā kyā bāt hai
Qurb-e-Haq kay tālibaun kay wāstāy saughāt hai*

*How excellent the Madanī In'āmāt are, Marhabā!
A great gift for the seekers of the closeness of Allah ﷻ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. Get into a routine of reciting Wazāif*

Dear Islamic brothers! In order to avoid ostentation, practise as many of the following eight spiritual cures as are conveniently possible for you with Ṣalāt-ʿAlan-Nabī once

* Wazāif is the plural of the word Wazīfah which means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits. [Translator's note]

before and after them, besides practising the foregoing cures. This will dismiss ostentatious satanic thoughts.

1. Recite the following Du'ā thrice every day. Allah عَزَّوَجَلَّ will protect you from every sort of ostentation. The Du'ā is as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ¹

2. Whenever you suspect ostentation in your heart, recite 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' and act as if you are spitting towards the left shoulder.
3. One who recites 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' ten times daily, Allah عَزَّوَجَلَّ appoints an angel for his protection.
4. Recite 'Sūrah Al-Ikhlāṣ' 11 times in the morning (i.e. the duration from post-midnight² to the glimmering of the first ray of sun is called 'morning'). Even if satan along with his troops tries to make the reciter commit a sin, he will not succeed unless the reciter commits the sin himself. (*Al-Wazīfa-tul-Karīmah*, pp. 11)
5. To recite Sūrah An-Nās also removes satanic thoughts.
6. A renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّان has stated that honourable Sufis رَحِمَهُمُ اللَّهُ تَعَالَى have said, 'Whoever recites 'لَا حَوْلَ' 21 times, blows on water and then drink it every morning and evening will remain protected from satanic thoughts to a great extent, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. (*Mirāt-ul-Manājīh*, vol. 1, pp. 87)
7. To recite 'هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ³ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ' removes satanic thoughts immediately.

¹ O Allah عَزَّوَجَلَّ! I seek Your refuge from deliberately associating partner with You, and I beg You for forgiveness for doing so unknowingly.

² 'Midnight' here refers to the time when the night is equidistant from sunset and sunrise.

³ Part 27, Sūrah Al-Ḥadīd, verse 3

8. To recite ‘سُبْحَنَ الْمَلِكِ الْحَلَّاقِ ﴿١﴾ إِنَّ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٢﴾ وَمَا ذِيكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٣﴾’¹ in abundance roots out satanic thoughts. (Derived from: *Fatāwā Razawiyyah* (referenced), vol. 1, pp. 770)

(For your information, the Quranic verses-containing part of the Du’ā is given in brackets.)

Riyā kārī say ḥer dam Tū bachānā
Khudāyā bandaḥ-e-mukhlīṣ banānā

Translation: Yā Allah عَزَّوَجَلَّ! Always protect me from ostentation and make me a sincere bondman.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What to do if no improvement despite treatment?

Dear Islamic brothers! If there is no improvement despite effective treatment, do not get worried, and continue to receive treatment. It is rightly said Rome wasn’t built in a day. If you give up treatment, it is as if you have surrendered to satan who would then lead you astray. Therefore, we should persevere. Here is a summary of what Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated in his book ‘*Minḥāj-ul-‘Ābidīn*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: If you see that satan continues to disturb you despite you seeking Allah’s refuge from him, it implies that Allah عَزَّوَجَلَّ has intended to test your asceticism, power and patience. That is, Allah عَزَّوَجَلَّ has intended to test whether you fight satan or are defeated by him. (*Minḥāj-ul-‘Ābidīn* (Arabic), pp.46)

Riyā kāriyaun say bachā Yā Ilāḥī
Siyah kāriyaun say bachā Yā Ilāḥī

¹ Part 13, Sūrah Ibrāhīm, verse 19, 20

Translation: Yā Allah عَزَّوَجَلَّ! Protect me from ostentation and misdeeds.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

Definition of worship

Dear Islamic brothers! We have studied some details of ostentation. Since ostentation occurs in worship, it is appropriate to learn the definition of worship. I have also intended to quote the forms of worship with some details of intention, further conveying the call to righteousness. Describing the definition of worship, respected scholars have stated: To revere someone considering him worthy to be worshipped is called ‘worship’ whereas to revere someone without considering him worthy of worship is not actually ‘worship’ but just ‘reverence’. For example, to stand with hands folded during Ṣalāh is an act of worship but the same act of folding hands is not worship whilst one is present in front of the blessed Golden Grills or the tomb of any Walī of Allah or reciting Ṣalāt-o-Salām or beholding holy relics or meeting one’s Pīr Sahib (spiritual guide), teacher or parents etc. but rather it is just ‘reverence’ in these cases.

Every deed for Divine pleasure is worship

The meaning of ‘worship’ is very vast and is encompassed by every act performed for Divine pleasure. It is stated in the 29th volume of *Fatāwā Razawīyyah* with reference of *Ghamz-ul-‘Uyūn* and *Rad-ul-Muhtār*: Worship is the act that earns the worshipper reward and that depends upon the intention of reward. It is stated in *Tāj-ul-‘Arūs*: Any act performed by a worshipper for gaining Divine pleasure is referred to as worship.

(*Fatāwā Razawīyyah*, vol. 29, pp. 647-648)

Here is the gist of what the renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ اللّٰهِ الْعَلِيِّ has stated: Every act performed for the pleasure of Allah عَزَّوَجَلَّ is considered worship. (Derived from: *Tafsīr-e-Na'imī*, vol. 1, pp. 77)

Conditions for deed to be accepted

Dear Islamic brothers! Remember that the intention of gaining the reward of the Hereafter is unavoidable for a deed to be accepted. Try to realize the importance of good intentions by reading the 29th verse of Sūrah Banī Isrāīl, part 15 with its translation from page 529 of the sacred *Kanz-ul-Īmān* with *Khazāin-ul-'Irfān* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

And whoever desires the Hereafter and strives for it as he ought to strive, and is a believer – so only their striving has been successful.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 15, Sūrah Banī Isrāīl, verse 19)

Commenting on the foregoing verse, a renowned exegetist of the Quran, Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيهِ رَحْمَةُ اللّٰهِ الْعَلِيِّ has stated: There are three preconditions for a deed to be accepted:

1. To be a seeker of the Hereafter, i.e. to make a good intention.
2. To perform the deed properly as it should be performed.
3. Faith, the most essential of all. (*Khazāin-ul-'Irfān*, pp. 554)

Dear Islamic brothers! Make it a part of your routine to travel with Sunnah-Inspiring Madanī Qāfilahs with devotees of Rasūl, to fill out the Madanī In’āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. For the sake of Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, you will develop the habit of making good intentions besides getting rid of bad intentions, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

Every deed depends upon intention

The very first Ḥadīṣ stated in ‘*Bukhārī*’, the most authentic book after the Holy Quran, is ‘إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ’ that is, deeds depend upon intentions. (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 6, Ḥadīṣ 1)

Commenting on the foregoing Ḥadīṣ, the exegetist of *Bukhārī*, Muftī Sharīf-ul-Ḥaq Amjadī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘This Ḥadīṣ implies that the reward of virtuous deeds is dependent upon intentions. The one performing deeds without a good intention deserves no reward.’ (*Nuzḥat-ul-Qārī*, vol. 1, pp. 172)

Two sayings of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding good intentions

Here are two sayings of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the excellence of good intentions, extracted from pages 173 and 174 of the 853-page book ‘*Deeds Leading to Hell*’, published by Maktaba-ul-Madīnah, the publishing department of Dawat-e-Islami:

1. A truthful intention is the most preferential deed.
2. A good intention will make the bondman enter Heaven.

What is intention?

Intention refers to the firm willingness of the heart to do any sort of act. By Sharī’ah, intention of worship is called an intention.

Good intention turns Mubāḥ act into worship

Mubāḥ is a permissible act doing or not doing which is the same. In other words, one doing a Mubāḥ act earns neither reward nor sin. Many a thing is Mubāḥ such as eating, drinking, sleeping, strolling, accumulating wealth, giving gifts, wearing nicely attractive clothing, keeping extra clothing etc. If a person pays a little heed, he can turn a Mubāḥ act into an act of worship and earn reward by making a good intention before performing it.

Describing how to do it, Ala Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Sharī’ah, ‘Allāmah Maulānā Al-Ḥāj, Al-Qārī, Ash-Shāḥ

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: If performed with a good intention, every Mubāḥ (i.e. a permissible act doing or not doing which is the same) turns into Mustahab. Islamic jurists عَلَيْهِمُ السَّلَامُ have stated: The ruling on Mubāḥ acts may be different depending upon different intentions. Therefore, if a Mubāḥ act is aimed at getting help in performing an act of worship or making it possible to perform it, the Mubāḥ will also be considered worship. For example, eating, drinking, sleeping, accumulating wealth, copulating with wife etc. (*ibid*, vol. 7, pp. 189; *Rad-ul-Muḥtār*, vol. 4, pp. 75)

Those not making good intentions for Mubāḥ acts suffer loss

If performed with a bad intention, a Mubāḥ act will be considered bad, and if performed with a good intention, it will be deemed good. And, if performed with no intentions, though it will remain Mubāḥ (permissible) it will entail the difficulty of the accountability of the Judgement Day. Therefore, a wise person is he who makes at least a few virtuous intentions before he performs a Mubāḥ act. If possible, one should make several good intentions as the more intentions one makes the more reward he will gain. Here is another benefit of intention: If a person could not perform any act owing to some reason after he had made good intentions for it, he would still gain the reward of his intention. Our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, *يَتَبَيَّنُ الْمُؤْمِنُ خَيْرٌ مِّنْ عَمَلِهِ* *The intention of a Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī*, vol. 6, pp. 185, Ḥadīṣ 5942)

Enlightening quote regarding intention

Muḥaqqiq ‘Alal-Itlāq, Khātim-ul-Muḥaddiṣīn ‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has stated: It is quoted when angels get to the skies with people’s books of deeds and present them before the Divine court, Allah عَزَّوَجَلَّ says *‘الَّتِي تِلْكَ الصَّحِيفَةُ الَّتِي تِلْكَ الصَّحِيفَةُ’* that is, *throw this book of deed away; throw this book of deed away.* The angels humbly say, ‘Yā Allah! We have recorded these good deeds of Your bondman having seen and listened to them.’ Allah عَزَّوَجَلَّ says, *لَمْ يُرِدْ وَجْهِي* that is, *this bondman did not make the intention of My pleasure while performing these deeds.* Hence these are not accepted in My court. Then, Allah عَزَّوَجَلَّ orders another angel, *أُكْتُبْ لِفُلَانٍ كَذَا وَكَذَا* that is, *record so-and-so deed in the book of deeds of so-and-so person.* The angels humbly say, ‘Yā Allah! This bondman has not performed this deed.’

Allah عَزَّوَجَلَّ says, ‘Although he has not performed this deed, he had the intention of performing it, hence I will give him the reward of this deed because of his intention.’

(*Hilya-tul-Awliyā*, vol. 2, pp. 356, *Raqm* 2548 etc.)

Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has further stated: It is also stated in a Ḥadīṣ: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ *The intention of a Muslim is better than his deed.* (*Al-Mu’jam-ul-Kabīr*, vol. 6, pp. 185, *Ḥadīṣ* 5942) Obviously, the reward of a good deed will be granted only when it is performed with a good intention. If performed with a bad intention, the good deed will earn the performing person no reward. In any case, reward will be granted for a good intention whether the deed is performed or not. A Muslim’s intention is better than his deeds. That’s why, some saints رَحْمَةُ اللَّهِ تَعَالَى have said:

Ĥer karā andar ‘amal ikhlāṣ nayst
Dar jahān az bandagān-e-khāṣ nayst

The one who has no sincerity in his deeds is not amongst the exceptional bondmen of Allah.

Ĥer karā kār az barāye ḥaq buwad
Kār-e-aū paywastah bā-raunaq buwad

The deed of the one performing it for the pleasure of Allah عَزَّوَجَلَّ is always fabulous and marvellous.

(*Ashi’at-ul-Lam’āt*, vol. 1, pp. 39)

Dear Islamic brothers! A good intention will lead to its fruitful results while a bad intention will end in dreadful consequences. Sometimes, the dreadful consequences of a bad intention take place on the spot. Here are two parables in this context.

1. Unique cow

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated, ‘There was a king who once made a visit to his kingdom. During the visit, he stayed at the house of a person (who was unaware that his guest was the king). In the evening, the host milked his cow. The king was amazed to see that the quantity of the milk taken from the cow was equal to

that of 30 cows! The king inwardly made the bad intention of snatching the unique cow from the host. The next day, the quantity of the milk taken from the cow was half compared to the previous day quantity. The king expressed astonishment at this. The host responded, 'The king has intended to oppress his subjects, which has resulted in the quantity of the milk being reduced to half. If the king is an oppressor, blessings go away.' Listening to this astounding truth, the king changed his intention and decided not to snatch the unique cow oppressively. The next day, the quantity of the milk taken from the cow was the same as was the first day, i.e. equal to 30 cows. Encouraged by this incident, the king learnt a great lesson and gave up oppressing his subjects. *(Derived from: Shu'ab-ul-Īmān, vol. 6, pp. 53, Raqm 7475)*

2. Cold and sweet sugarcane juice

In ancient past, the kings of Egypt and Iran used to be called 'Fir'awn' and Kistrā' respectively. While travelling with his troops, a Kistrā King once got lost and ended up at the door of an orchard where he asked for a glass of water. A little girl brought a glass of cold and sweet sugarcane juice. The king drank it and found it to be very flavourful. 'How do you make it?' The king asked the girl. She replied, 'This orchard produces very high-quality sugarcanes. We make the juice by just squeezing sugarcanes with our own hands.' The king expressed the wish for another glass. The girl went in. Meanwhile, the king made the bad intention of confiscating the orchard and giving some other to its owner in exchange. The girl returned crying and saying: 'Our king has made a bad intention.' The king asked, 'How did you get to know?' She replied, 'I used to squeeze out the juice easily, but could not do now despite squeezing the sugarcane with all my strength.' The king immediately abandoned the evil intention of confiscating the orchard. He then asked the girl to go and try again. She went in, squeezed out the juice easily and gave it to the king. *(Ḥayāt-ul-Ḥaywān-ul-Kubrā, vol. 1, pp. 216; Al-Muntaẓam fī Tārīkh-ul-Mulūk wal-Umam li Ibn Al-Jawzī, vol. 16, pp. 310)*

Dear Islamic brothers! Whenever there is an occasion for a person to act upon a Sunnah, it is necessary that the intention be present in his heart at that time. For example, putting the right hand in the right side sleeve while wearing a shirt or taking out the left hand from the left side sleeve while taking the shirt off, or wearing the right shoe first and taking off the left one first are all Sunnah, but if a person does not make the intention of

acting upon Sunnah in the heart when performing actions, it will be called a ‘habitual action’, not worship, and no reward of Sunnah will be granted.

Informative Fatwā regarding intention

Here is an informative Fatwā issued by Dawat-e-Islami-run ‘Dar-ul-Iftā Ahl-e-Sunnat.’ Certainly, no reward is granted for a virtuous action if performed without an intention. In fact, the acts of worship (performed without an intention) turn into habitual actions. What is actually needed to make a true intention for a virtuous action is to focus attention from the bottom of one’s heart on the action, and to perform it solely for the pleasure of Allah ﷻ. This intention is aimed at differentiating between a habit and an act of worship. Thus it became obvious that focussing attention and performing the action for the pleasure of Allah ﷻ is a real intention that distinguishes between a habitual action and an act of worship. Therefore, if an intention is made before an act of worship is performed, reward is granted; if intention is not made, reward is not granted, turning the act into a habit.

‘Allāmah Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has stated: *الْأَيُّ لُغَةً: الْقَصْدُ وَشَرْعًا تَوَجُّهُ الْقَلْبِ نَحْوِ الْفِعْلِ* اِبْتِغَاءً لِرَوْحِ اللَّهِ وَ الْقَصْدُ بِهَا تَمْيِيزُ الْعِبَادَةِ عَنِ الْعَادَةِ that is, the literal meaning of ‘Niyyat’ is intention while its Shar’i meaning is to focus attention from the bottom of the heart on the act one is going to perform, and to perform it for the pleasure of Allah ﷻ. This intention is aimed at distinguishing between a habit and an act of worship. (*Mirqāt-ul-Mafātīḥ, vol. 1, pp. 94*)

However, it should also be remembered that there are many actions apparently performed as habits but in fact the intention of worship exists during those actions. The reason why the sense of intention gradually gets weaker is that the careful and close attention that used to be paid specifically towards the action or in its beginning is not maintained owing to frequently performing it. However, if there is no intention at all, no reward will be granted in this case. *وَاللَّهُ تَعَالَى أَعْلَمُ وَرَسُولُهُ أَعْلَمُ*

Who is blessed with good intentions?

Hujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: One can make at least one or more good intentions before he performs a Mubāḥ act (that is the one entailing neither reward nor sin). A good intention turns a Mubāḥ act into a great act of worship, leading to high ranks. Those heedlessly doing Mubāḥ acts like animals instead of turning them into reward-gaining acts by performing them with good intentions are actually suffering great loss, depriving themselves of reward. It is not appropriate for a person to deem even a thought, a moment or a step he takes unimportant as he will be questioned about all these acts on the Day of Judgement. Why did he do them and what was his purpose? This method (of turning the Mubāḥ act into worship by making good intentions) can be applied to only such acts that have nothing awful in them. That's why our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'حَلَالُهَا جِسَابٌ وَحَرَامُهَا عَذَابٌ' *There is accountability for its Ḥalāl and torment for its Ḥarām.*' (Al-Firdaus Bimā Šaur-ul-Khaṭṭāb, vol. 5, pp. 283, Ḥadīṣ 8192)

Hujjat-ul-Islam Imām Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has further stated: To make such intentions is easy for the one who has a zeal for the accumulation of good in his afterlife. However, the one whose heart is dominated by worldly favours is unable to find these intentions in his heart. Even if reminded by someone, he feels no enthusiasm in his heart for these intentions, and if he ever makes an intention, it is merely a thought that has nothing to do with a real intention! (Ihyā-ul-'Ulūm, vol. 5, pp. 98)

Intentions even before going to toilet

One should make intentions even before he goes to the toilet. A saint عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, 'I like to make intentions before I do anything such as eating, drinking, sleeping and even going to the toilet.' (Ihyā-ul-'Ulūm, vol. 5, pp. 98)

A man who was doing his hair on the roof of his house asked his wife to bring a comb. His wife asked, 'Should I also bring the mirror.' After he remained silent for a while, he replied, 'Yes'. Someone asked him why he had not given the reply instantly. He responded, 'I had made an intention before I asked my wife to bring the comb. When she asked me if she should bring the mirror as well, I had no intention about the mirror at that time.'

Hence I pondered so that I could make another intention. Allah عَزَّوَجَلَّ enabled me to make the intention, so I asked her to bring the mirror as well.’ (*Qūt-ul-Qulūb*, vol. 2, pp. 274)

Muslims in past would learn knowledge of intentions

Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The Muslims in past would acquire knowledge of intention as they would acquire religious knowledge. (*ibid*, pp. 268) Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘To offer two Rak’āt Ṣalāh with a sincere intention is better for you than compiling 70 Aḥādīṣ or rather 700 Aḥādīṣ.’ (*ibid*, pp. 276) Sayyidunā Ibn Mubārak عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘There are many such minor acts that become major by virtue of intention.’ (*ibid*, pp. 275)

Worshipper in cave

Even mountain-like huge deeds are not accepted if performed with the intention of impressing people and showing off. Narrated here is a parable about a worshipper from Banī Isrāīl who worshipped Allah عَزَّوَجَلَّ for 40 years in a cave. Angels would go to the skies with his deeds that would not be accepted. Angels said, ‘Yā Allah! We swear by Your glory! We have raised correct (deeds) towards You. Allah عَزَّوَجَلَّ said, ‘O My angels! You have told the truth but he wants his status to be revealed (to all. That is, he seeks ostentation and fame).’ (*ibid*, pp. 264)

Fascinating parable of forgiveness by intention

It is stated that an ‘Ajāmī (a non-Arab) passed a group of Arabs who were joking and teasing each other. (Listening to Arabic sentences from them) that naive ‘Ajāmī person assumed that they were making the Ṣikr of Allah عَزَّوَجَلَّ. With a good intention, he also began to say what they were saying. It is said that Allah عَزَّوَجَلَّ forgave that ‘Ajāmī because of his good intention. (*ibid*, pp. 263)

Making good intentions – a tough task

Concentration of mind is essential for making good intentions. The one who is not accustomed to good intentions will have to make a habit of it with some effort in the initial stage. In the beginning, it is a useful practice to lower the head, close the eyes and

just free your mind from different thoughts, and concentrate on the intention. The one trying to make intentions in haste whilst running his eyes, rubbing or scratching any part of his body, lifting or placing something will perhaps not be able to do so. In order to make a habit of making intentions, one needs a lot of willpower realizing the importance of intentions. Sayyidunā Nu’aym Bin Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ has stated, ‘It is easier for us to be whipped on our back than to make a good intention.’ (*Tanbīh-ul-Ghāfilīn*, pp. 25)

Reduction in afterlife favours due to worldly favours

Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ has stated: Though the person enjoying the favours granted by Allah عَزَّوَجَلَّ is not a sinner, he will be questioned, and the one who will be questioned about accountability, will be ruined. Though the one enjoying Mubāḥ things in the world, won’t be punished on the Judgement Day, his favours of the Hereafter will be reduced equal to the Mubāḥ things [he had enjoyed in the world]. Ponder calmly! Man hurries to enjoy the fleeting favours of the world, causing the eternal favours of the Hereafter to be reduced. How great loss it is! (*Iḥyā-ul-‘Ulūm*, vol. 5, pp. 98)

Dunyawī laẓẓāt kā dīl say miṭā day shauq Tū

Ker ‘aṭā apnī ‘ibādat kā Ilāhī ẓauq Tū

Yā Allah عَزَّوَجَلَّ! Remove love for worldly pleasures from my heart and bless me with zeal for worship.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Intentions of applying fragrance

Fragrance is one of the countless wonderful favours granted by Allah عَزَّوَجَلَّ. To use fragrance is Mubāḥ (i.e. neither reward nor sin). One should use this favour making it an act of worship and reaping the reward of the Hereafter. To do so, one is required to make good intentions. Whenever you are going to do some act, do not start it at once. Instead, concentrate calmly for a while making good intentions before you do it. For example, if you are going to apply fragrance, calmly make good intentions with full concentration with your head lowered, and if possible, with your eyes closed before you

pick up the bottle of fragrance. If you have already picked it up, then make intention before opening it.

Motivating us to reap reward by applying fragrance, ‘Ārif Billāh, Muḥaqqiq ‘Alal-Itlāq, Khātim-ul-Muḥaddiṣīn ‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: One will gain reward by making good intentions even before he does Mubāh acts. For example, whilst applying fragrance, if a person makes the intentions of the observance of Sunnah, honour of Masjid (when heading towards it), freshness of his mind and protection of Islamic brothers from unpleasant smell, he will be granted separate reward for each of the foregoing intentions. (*Ashi’at-ul-Lam’āt, vol. 1, pp. 37*)

One can also make more intentions if possible. For example: I’ll recite بِسْمِ اللَّهِ before I pick up the bottle; I’ll open the bottle after I’ve recited بِسْمِ اللَّهِ; I’ll apply fragrance after I’ve recited بِسْمِ اللَّهِ; I’ll delight Muslims and angels by applying fragrance; (if one’s clothes give off sweat smell especially in summer, he can also make the following intention) I’ll protect Muslims from backbiting by removing smell from myself; (one can also make the following intention before he applies fragrance prior to Ṣalāh) I’ll get niceness for Ṣalāh; I’ll smell fragrance before I recite Ṣalāt-‘Alan-Nabī; I’ll recite الْحَمْدُ لِلَّهِ as gratitude (after I’ve used and smelt the fragrance which is a favour); I’ll apply fragrance so that my intelligence will be enhanced and so that I will gain help in understanding religious rulings (such as religious learning and teaching, Sunnah-Inspiring speeches etc.). It is stated in *Iḥyā-ul-‘Ulūm* that Sayyidunā Imām Shāfi’i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The intelligence of the one using a fine fragrance is enhanced.’ (*Iḥyā-ul-‘Ulūm, vol. 5, pp. 98*)

Identification of wrong intentions for applying fragrance

Dear Islamic brothers! When applying fragrance, one is often tricked by satan into making a wrong intention. Therefore, one should pay careful attention to good intentions before he applies fragrance. Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The one applying fragrance with the intention of being praised by people or being considered rich by them is a sinner, and the fragrance [he has applied] will be fouler than even the smell of a carcass on the Day of Judgement.’ (*ibid*)

*Dunyā pasand kartī ḥay ‘iṭr-e-gulāb ko
Laykin mujḥay Nabī kā pasīnah pasand ḥay*

Translation: People like rose perfume but I like the sweet sweat of the Sweet Prophet
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Blessing of intention of travelling with Madanī Qāfilāḥ

Dear Islamic brothers! Make it your routine to travel with the Sunnah-Inspiring Madanī Qāfilāḥs of Dawat-e-Islami, to fill out the Madanī In’āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. By the grace of the Beloved Mustafa صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, you will be developing the habit of making good intentions besides getting rid of evil intentions, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Here is a summary of what an Islamic brother from Korangi (Bāb-ul-Madīnah) Karachi has related. He stated: I was in the army. Although, I was a modern man I would offer Ṣalāḥ. I was worried by the illness of my mother. Making individual effort, an Islamic brother tried to persuade me to travel with a Madanī Qāfilāḥ but I excused informing him that my mother was severely ill, and I cannot travel with the Madanī Qāfilāḥ leaving her in such a critical condition. Listening to my excuse, the Islamic brother suggested, ‘You just make an intention now, and travel with the Madanī Qāfilāḥ whenever you get the chance; offer Ṣalāt-ut-Taḥajjud tonight and then make Du’ā beseechingly for the recovery of your mother. Blessings will be showered on you and your mother, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.’ He said this in such a friendly and sincere manner that it touched my heart, inspiring me to make the intention of travel. At night, having woken up from sleep I offered Ṣalāt-ut-Taḥajjud and made Du’ā tearfully. I then headed towards the Masjid for Ṣalāt-ul-Fajr. As I returned home, I was astonished to see that my severely ill mother who was even unable to go to the toilet was washing clothes, sitting relaxed. I said, ‘Dear mother! Please take rest lest your condition deteriorates, I will wash the clothes myself.’ She responded, ‘اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Son! I have no pain, and feel very fresh and fine today.’ Listening to this, tears of happiness welled up in my eyes, bringing peace to my heart with an

indication that my Du'ā has been accepted by the blessing of the intention of the travel. When I met the same Islamic brother and informed him of all this, he encouraged me and gave a sincere suggestion that I travel with the Madanī Qāfilāh without any delay. Therefore, I travelled with the Sunnah-Inspiring Madanī Qāfilāh of Dawat-e-Islami with devotees of Rasūl.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ By the blessings of the Sunnah-Inspiring travel in the company of devotees of Rasūl, a Madanī environment was developed in our home. I, a modern young man, was inspired to grow a beard, wear a turban and began to serve Sunnah. My mother and wife also started attending the Ijtimā' of Islamic sisters. Just ponder! I only made the intention of travelling with a Madanī Qāfilāh, and was showered with blessings, so how great the marvels of travelling with Madanī Qāfilāh would be! If only every Islamic brother would routinely travel with at least 3-day Madanī Qāfilāh every month.

Achchī niyyat kā phal pāo gey bay badal

Sab karo niyyatayn Qāfilay mayn chalo

Dūr bīmāriyān aur nādāriyān

Haun ialayn mushkilayn Qāfilay mayn chalo

You will reap full reward of good intention, so make the intention of travelling with Madanī Qāfilāh. Problems like illnesses and poverty will also be resolved, travel with Madanī Qāfilāh.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Dear Islamic brothers! Did you see! The one making the intention of travelling with a Madanī Qāfilāh was greatly blessed. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Besides the recovery of his mother from illness, the whole family began to follow the path of righteousness. A good intention is indeed a great blessing. How wonderful it is to travel with a Madanī Qāfilāh with a good intention!

Wearing right foot shoe first is Sunnah

A brilliant student of His Excellency Muḥaddiṣ-e-A'zam Pakistan 'Allāmah Maulānā Sardār Aḥmad Qādirī Chishtī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: After I completed Daura-e-Ḥadiṣ in 1955 I presented myself in the court of Muḥaddiṣ-e-A'zam Pakistan. When leaving, I wore the left foot shoe first by mistake. Seeing this, he called me at once. I also realized my mistake. (Then, conveying the call to righteousness to me) he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'When wearing shoes it is a Sunnah to wear the right foot shoe first and when removing them it is a Sunnah to remove the left foot shoe first'. (*Hayāt-e-Muḥaddiṣ-e-A'zam*, pp. 85)

Intentions of wearing shoes

Whenever you are going to do something, do not start it at once. Instead, concentrate calmly for a while making good intentions before you do it. For example, if you are going to wear shoes, make as many of the following intentions as possible before you wear:

1. I will wear shoes practicing Sunnah.
2. As the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked the sound made by the shoes of a walking person, I will take care not to make sound when walking or climbing or coming down the stairs.
3. I will recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before I wear shoes.
4. I will protect my feet from injury or dirt by wearing shoes, thus gaining help in performing worship.
5. When wearing shoes, I will wear the right foot shoe first practicing Sunnah.
6. I will practice the Sunnah of cleanness, i.e. I will protect my feet from dirt.

Likewise, many other good intentions may be made depending upon the condition of a person. Similarly, when taking off shoes one can make the intentions of reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, removing the left foot shoe first and if possible, keeping shoes with their front parts facing the Qiblaḥ following the practice of the pious predecessors. Here is a short parable as regards keeping shoes with their front parts facing the Qiblaḥ. Sag-

e-Madīnah [the author] once had the privilege of spending some days in the blessed company of the respected and revered Muftī ‘Abdul Laṭīf أَطَانُ اللَّهِ عَمْرَهُ who was a brilliant student and a disciple of His Excellency Muḥaddīsh-e-A’zam Pakistan ‘Allāmah Maulānā Sardār Aḥmad عَلَيْهِ رَحْمَةُ اللَّهِ الْقَمَد. During my stay with him, I observed that he would turn our disorderly lying shoes towards the Qiblah with his own blessed hands. Astonished, when I asked the reason for it, he replied that His Excellency Muḥaddīsh-e-A’zam Pakistan ‘Allāmah Maulānā Sardār Aḥmad عَلَيْهِ رَحْمَةُ اللَّهِ الْقَمَد would like to keep shoes and other things towards the Qiblah. Here is also a parable of Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْزَم in this context.

Vessel turned towards Qiblah

A delegation of the pious people of Jilān once came to the court of the His Excellency Sayyidunā Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْزَم. Finding his vessel¹ not facing the Qiblah, they drew the attention of Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْزَم towards it. Upon this, he looked at his servant with wrath. Unable to incur the wrath of Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْزَم, the servant collapsed suddenly and died. Sayyidunā Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْزَم then looked at his vessel, and it turned towards the Qiblah itself. (*Bahjat-ul-Asrār*, pp. 101)

To copy the good is good

Normally, a person likes every trait of his loved one. غَفِي عَنْهُ Sag-e-Madīnah أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! adores Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْزَم and Muḥaddīsh-e-A’zam Pakistan عَلَيْهِ رَحْمَةُ الْمَنَان. Therefore, I have also started keeping my vessel, slippers and other things towards the Qiblah since being aware of this trait of Muḥaddīsh-e-A’zam Pakistan. To copy the righteous with good intentions is a means of great blessings as the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, مَعَ أَكَابِرِ كُمْ *Blessing is with your pious predecessors.* (*Al-Mu’jam-ul-Awsaṭ*, vol. 6, pp. 342, *Ḥadīṣ* 8991)

¹ A water-container shaped like a jug.

7 Madanī pearls about wearing shoes

Extracted from pages 20, 21 and 22 of the booklet ‘101 Madanī Pearls’ published by Maktaba-ul-Madīnah, the publishing department of Dawat-e-Islami, here are 7 amended Madanī pearls about wearing shoes.

1. The Greatest and Holiest Prophet ﷺ has stated, ‘Use shoes in abundance. It is as if a man is riding for as long as he is wearing shoes (i.e. he feels less tired).’ (*Ṣaḥīḥ Muslim, pp. 1161, Ḥadīṣ 2096*)
2. Shake out the shoe before you put it on so that any insect or stone may come out if lying in it. It is said that a man was eating meal at a feast. As soon as he wore his shoe he screamed in pain with his foot bleeding. Actually, someone had thrown away a pointed bone that had gone into his shoe which he had put on without shaking out. This resulted in his foot being injured.
3. It is a Sunnah to wear the right foot shoe first and then the left one. When taking them off, take off the left foot shoe first, and then the right one. The Holy Prophet ﷺ has stated: When anyone of you is going to wear shoes, he should start wearing with the right foot shoe, and when taking them off, he should take off the left foot shoe first so that the right foot will be first when the shoe is being worn and last when the shoe is being taken off. (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 65, Ḥadīṣ 5855*)

It is stated in *Nuzḥat-ul-Qārī*: When entering Masjid, one should place the right foot first, and when exiting Masjid, he should place the left foot first. It is difficult to act upon this Ḥadīṣ (maintaining the order of wearing and removing shoes). Therefore, giving solution to this difficulty, A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Before entering Masjid, first take out the left foot from the shoe and place it over the shoe when still standing outside Masjid. Then, take out the right foot from the shoe and place it into Masjid. When exiting Masjid, first place the left foot over the shoe outside Masjid, and then wear the right foot shoe outside Masjid. Then wear the left foot shoe. (*Nuzḥat-ul-Qārī, vol. 5, pp. 530*)

Sayyidunā Ibn Jawzī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has stated: The person who always wears the right foot shoe first when putting on, and takes off the left foot shoe first when taking off, will remain protected against the disease of spleen. (*Ḥayāt-ul-Haywān, vol. 2, pp. 289*)

4. Men should wear masculine shoes, whereas women should use feminine ones.
5. Someone told Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا that there was a woman who wore (masculine) shoes. She رَضِيَ اللهُ تَعَالَى عَنْهَا replied that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had cursed the woman adopting masculine styles. (*Abū Dāwūd, vol. 4, pp. 84, Ḥadīṣ 4099*)

Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has stated: Women should not wear masculine shoes. Both men and women are forbidden to adopt each others’ styles in all such things that show a difference between them. Neither men should adopt feminine styles nor should women adopt masculine ones. (*Bahār-e-Sharī’at, vol. 3, pp. 422*)

6. When you sit down, take off shoes. This will relax your feet.
7. If a shoe is lying upside down, turn its right side up (i.e. in a normal position). Not to turn the shoe right side up despite seeing it lying upside down is a cause of deprivation in sustenance. In order to learn thousands of Sunan, buy and study Maktaba-ul-Madīnah’s published books ‘Bahār-e-Sharī’at’ volume 16 that contains 304 pages and ‘Sunnatayn or Ādāb’ comprising 120 pages.

A question to A’lā Ḥaḍrat

Ala Ḥaḍrat, Imām-e-Ahl-e-Sunnat, reviver of Sunnah, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ الرَّحْمَن was once asked the following question: Some poor Muslims went to the outskirts of the city on foot at midnight bearing thirst and hot weather solely for Islamic preaching without having a vested interest [i.e. personal advantage]. They returned the next day. Some of them were hungry and thirsty. By virtue of their efforts, almost a hundred Muslims intended to offer Ṣalāh. Please let’s know what reward they deserve. Seeing this pious deed of them, a person said: Why do you make efforts? If someone wants to offer Ṣalāh, he will do for himself. What good is it doing all this?

Reply from A’lā Ḥaḍrat

Ala Ḥaḍrat, Imām-e-Ahl-e-Sunnat, reviver of Sunnah, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ الرَّحْمَن gave the following reply to this question: There is a great reward for those inviting others to offer Ṣalāh with good intentions. The Beloved and Blessed

Prophet ﷺ has said, ‘If Allah عزوجل blesses even a single person with guidance by you, this is better for you than having red camels.’ They will be granted ten virtues for each step they took when going to the outskirts for guidance and when returning from them. (In the 12th verse of Sūrah Yāsīn, part 22, Allah عزوجل has said)

وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ^ط

And We are noting down what they have sent forward and what signs they have left behind.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Yāsīn, verse 12)

‘Why do you make efforts’ are satanic words. Calling people towards righteous deeds and preventing them from misdeeds is Farḍ, and preventing a Farḍ act is an act of satan. (Despite being forbidden), those from Banī Isrāīl who hunted fish on Saturday were turned into monkeys and those who opposed advising the hunters were also doomed. (What the opposing ones said is quoted in the 164th verse of Sūrah Al-A’rāf, part 9):

لِمَ تَعِظُونَ قَوْمًا^ل اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا^ط

Why do you admonish such people whom Allah is going to destroy or to inflict upon them a severe punishment?

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūrah Al-A’rāf, verse 164)

Those opposing the righteous act of preventing sinners from sins were doomed, whereas those advising sinners got salvation. As for the sentence ‘what is the good in it doing all this’, it is the worst sentence. One who has said it should renew his faith and Nikah [i.e. marriage] وَاللَّهُ تَعَالَى أَعْلَمُ. (Derived from: Fatāwā Razawīyah, vol. 5, pp. 117)

Explanation of red camels

Dear Islamic brothers! In the foregoing blessed Fatwā, A’lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has declared the words ‘Why do you make efforts?’ as a satanic sentence, condemning those who

prevented righteous Muslims from Islamic preaching. At times, some people say such sentences to preachers as: *Leave him. He never listens to anyone's advice. It is pointless to advise him. (He does not give up sins. He will never follow the path of piety etc.)* These types of sentences are quite wrong. Indeed advising a Muslim is never useless. If you advise someone with a good intention for his edification, it earns you reward. Does the reward of the afterlife have no benefit? What do you mean by saying that so-and-so person will never follow the path of piety. To make someone pious is not the responsibility of a preacher. He is only required to convey Islamic teachings. Don't you know it is Allah ﷻ who enables people to follow the path of piety? The foregoing blessed Fatwā also contains the Ḥadīṣ stated in *Ṣaḥīḥ Muslim*: If Allah ﷻ blesses even a single person with guidance by you, this is better for you than having red camels. (*Ṣaḥīḥ Muslim*, pp. 1311, Ḥadīṣ 2406)

Commenting on this Ḥadīṣ, 'Allāmah Yaḥyā Bin Sharaf Nawawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: Red camels used to be considered a great asset of the Arabs and were mentioned in a proverbial sense in the above Ḥadīṣ. To compare a thing of the afterlife with that of the worldly life is only aimed at explaining the situation. In fact, even an iota of the eternal afterlife is better than millions of such transient worldly lives. (*Sharah Muslim lin-Nawawī*, vol. 15, pp. 178)

Commenting on the foregoing Ḥadīṣ, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثَان has stated: To make an unbeliever revert to Islam is better than even the greatest wealth of the world. This is even better than executing him. If he embraces Islam, then all of his future generation may also become Muslim. (*Mirāt-ul-Manājīḥ*, vol. 8, pp. 416)

Sikhṇay Sunnatayn Qāfilay mayn chalo

Lūṭṇay raḥmatayn Qāfilay mayn chalo

Ḥaun gī ḥal mushkilayn Qāfilay mayn chalo

Pāo gey barakatayn Qāfilay mayn chalo

To learn Sunnah, travel with Madanī Qāfilaḥ

To gain mercies, travel with Madanī Qāfilaḥ

To solve your problems, travel with Madanī Qāfilaḥ

To reap blessings, travel with Madanī Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

41 Intentions of travelling with Madanī Qāfilaḥ

The blessed Fatwā of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ shows that Muslims in past also used to travel with Qāfilaḥs so as to call people towards righteousness. Today, by the blessings of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Dawat-e-Islami has been established to carry out this Madanī task. The Madanī message of Dawat-e-Islami has so far reached more than 150 countries of the world! Those travelling with the Sunnah-Inspiring Madanī Qāfilaḥs gain immeasurably great benefit, reaping tremendous reward. The more intentions one makes for this Madanī journey, the more reward he will be reaping. The following intentions may be made, depending upon one's condition.

1. If I travel the Shar'ī distance, I will offer two Rak'āt Nafl Ṣalāḥ before I set off on the journey.
2. I will afford my travelling expenses myself.
3. I will pay for my meals from my own pocket.
4. Every time I get on the vehicle, I will recite the Du'ā of travelling, and make others recite it, if possible.
5. If some Islamic brother does not find a seat, I will offer my seat and make him sit by urging him.
6. If I see some elderly or ill Muslim in the bus or train, I will offer my seat to him.
7. I will serve the travellers of the Madanī Qāfilaḥ.
8. I will obey the Amīr of the Qāfilaḥ.
9. I will apply Madanī guard to my tongue, eyes and stomach, i.e. I will refrain from useless talking, watching and will eat less than my appetite.
10. I will act upon Madanī In'āmāt throughout the journey.
11. By the blessing of the company of the devotees of Rasūl, I will rectify my mistakes regarding making Wuḍū, offering Ṣalāḥ and reciting the Holy Quran. (One who is aware of correct rulings should make the intention of teaching others.)
12. I will learn Sunan and Du'ās.

13. I will teach them to others.
14. I will act upon Sunan and recite Du'ās throughout my life.
15. I will offer all Farḍ Ṣalāh with Jamā'at with the first Takbīr in the first row of Masjid.
16. I will offer Tahajjud, Ishraq, Chāsht and Awwābīn Ṣalāh.
17. I will not waste even a single moment. If I have spare time, I will say 'اَللّٰهُ اَللّٰهُ' and recite Ṣalāt-'Alan-Nabī. (It is advisable to listen to the Dars, Bayān etc. silently without reciting anything.)
18. I will do Ṣadā-e-Madīnāh, i.e. I will wake up Muslims for Ṣalāt-ul-Fajr.
19. Whenever any Masjid appears on the way, I will loudly say صَلُّوْا عَلَی الْحَبِیْب and recite صَلَّى اللّٰهُ تَعَالٰی عَلَی مُحَمَّد making others also recite it.
20. If I have to go the marketplace, I will particularly keep my eyes lowered and recite the Du'ā of the marketplace. If I find the opportunity, I will make others recite it.
21. I will meet Muslims very warmly.
22. I will make a lot of individual effort.
23. I will persuade Muslims to travel with the Madanī Qāfilāh on the spot.
24. I will call people towards righteousness.
25. I will deliver the Dars.
26. If I get the opportunity, I will deliver the Sunnah-Inspiring speech.
27. I, along with other participants of the Madanī Qāfilāh, will make a humble visit to the tomb of the saint of the area where Madanī Qāfilāh will be staying.
28. I will meet some Sunnī scholar.
29. If any traveller of the Madanī Qāfilāh falls ill, I will look after him.

30. If any traveller of the Madanī Qāfilah runs out of money, I will financially help him with the consultation of the Amīr of the Qāfilah.
31. I will make Du'a for myself, my family and the entire Muslim Ummaḥ during the journey.
32. I will clean the Masjid of the Qāfilah including its Wuḍū area.
33. Even if someone maltreats me unreasonably, I will have patience.
34. If I feel anger because of tiredness etc. I will hold myself in check applying Madanī guard to my tongue.
35. If the Madanī Qāfilah is not allowed to stay in the Masjid, I will not argue with anyone. Instead, I will make Du'a and return, considering it a result of the lack of my sincerity.
36. If anyone quarrels with me, I will not quarrel with him even if I am in the right, getting deserving of the good news given in the following Ḥadīṣ in which the Most Renowned and Revered Rasūl ﷺ has said: One who does not quarrel despite being in the right, I guarantee him a home in the (interior) corner of the Paradise.
37. Even if someone beats me oppressively, I will be grateful to Allah عزَّوَجَلَّ for enabling me to act upon the Sunnah of Bilāl رضي الله تعالى عنه who was also beaten in Divine path.
38. If I hurt the feelings of any Muslim, I will humbly apologize to him forthwith.
39. As there is a great risk of the violation of the rights of others because of living together all times, I will apologize to everyone individually in a humble way before returning so that they will forgive me.
40. Before I return from the journey of the Shar'i distance, I will act upon the Sunnah of taking gifts for my family members.
41. After I have returned from the journey of (the Shar'i distance), I will offer 2 Rak'āt Nafl in Masjid at a non-Makrūh time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Distinction of Muslim Ummah

Dear Islamic brothers! Describing the distinction of this Ummah, Allah عَزَّوَجَلَّ has said in the 110th verse of Sūrah Āl-‘Imrān, part 4:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best amongst all the nations that emerged among the people - you command what is good and prohibit what is evil and you believe in Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-‘Imrān, verse 110)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ We are fortunate

We are fortunate to have been born in the Ummah of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Indeed our Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest of all Prophets, and for his sake, his Ummah is also greater than all other preceding Ummahs. What is the reason of the superiority of this Ummah? Is it superior because there will be a lot of millionaires or doctors or engineers or warriors in this Ummah? Or they will be highly educated or powerful or brave or clever? Not at all! The reason of them being superior is that they will be fulfilling the obligation of اَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ (i.e. *calling people towards righteous deeds and preventing them from misdeeds*). May we realize the significance of this great obligation of ours!

Definition of اَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ

Commenting on the foregoing verse, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْخَيْرَان has stated: اَلْمَعْرُوفُ [Al-Ma'rūf] contains all good from preferable deeds to Islamic beliefs, whereas اَلْمُنْكَرُ [Al-Munkar] contains all evils from disliked deeds to every type of unbelief. The literal meaning of the word اَمْرٌ is 'order' which here implies every such Shari'ah-complying method whereby you could call people towards righteousness and prevent them from evils. You should do so orally, by force, by writing, requesting elders, pressurizing youngsters and advising peers, depending upon the situation. In

other words, you should employ all means to promote every type of good and to eradicate every type of evil, preventing people from it.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: It is as if the foregoing verse states: O Ummaḥ of My Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You will be revealing My attribute of Ḥidāyah [guidance towards the right path]. Therefore, you are the best of all Ummah. All people will continue to gain benefit from you. It is you through whom I will bestow upon them Īmān, Quran and ‘Irfān. I will show them the path to Paradise through the light of your Īmān. Whoever wants to meet Me should join your fold. (*Tafsīr-e-Na’īmī*, vol. 4, pp. 89-95)

Sunnatayn ‘ām karayn Dīn kā ḥam kām karayn

Nayk ḥo jāyain Musalmān Madīnay wālay

*May we promote Sunnah and preach Islam
May we become pious, O the Beloved Prophet*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Most Muslims are non-practicing

Dear Islamic brothers! In this era, the need to promote the call to righteousness has perhaps grown unprecedentedly. Extremely regretfully! Today, the vast majority of Muslims are non-practicing. Performing good deeds has become very difficult for Nafs, whereas committing sins has become very easy. Masājid are empty but cinemas and drama theatres are overflowing with people, deeply wounding the hearts of sensitive and sincere Muslims. Those misusing TV, VCR, dish antenna, internet and cable seem to have put modesty aside. The excessive struggle for the fulfillment of needs and attainment of luxuries has made vast majority of Muslims utterly heedless of their afterlife.

Countless sins are flagrantly committed in our society like swearing, laying false blames, forming negative opinion about someone, backbiting, tale-telling, searching the faults of others, mudslinging, lying, making false promises, defrauding, killing, causing anyone pain without Shar’ī permission, not paying debt, not returning the borrowed thing, calling Muslims with indecent names, using someone’s thing without his permission despite

him resenting it, drinking, gambling, stealing, fornicating, watching movies, listening to song and music, giving and taking interest and bribes, disobeying and disturbing parents, misappropriating, unlawful gazing, unveiling, arrogance, haughtiness, jealousy, ostentation, self-esteem, miserliness, self-satisfaction, women's adopting masculine styles and men's adopting feminine styles, having grudge against any Muslim, Shumātat (i.e. feeling happy if a Muslim has fallen ill or has suffered loss etc.), lust for sins and going beyond the bounds of Shari'ah in anger etc.

Effect of sinners on others

There are so many sins that directly affect others. For example, if anyone commits the sin of stealing, he will obviously cause loss to the one who has lost his thing. Similarly, those robbing and snatching mobile phones etc. at gunpoint will cause loss to the victims. The loss of the afterlife is far greater than that of the worldly life. O the devotees of Rasūl who have the passion to promote Sunnah! Just ponder! Who will rescue those stuck in the mire of sins? Who will lead those falling into the abyss of decadence to the heights of decorum? Who will persuade those committing the deeds leading to Hell to perform the deeds leading to Heaven? Dear Islamic brothers! We will have to reform each other. Here are some true stories. Read them and develop zeal for the call to righteousness.

Locked Masjid

Dawat-e-Islami is a global and non-political movement for the preaching of Quran and Sunnah. Its Sunnah-Inspiring Madani Qafilahs keep travelling in the Divine path for 3 days, 12 days, 30 days and for 12 months. One of the Sunnah-Inspiring Madani Qafilahs of the devotees of Rasūl reached a village in Bāb-ul-Islam Sindh but the Masjid was locked. After they opened the Masjid with the help of the locals, they were grieved to see that the walls of the Masjid were all covered in dust and cobwebs. When asked, the locals informed the travellers of the Madani Qafilah that people had long ago given up offering Ṣalāh. Disappointed, the Imām also left leading Ṣalāh and thus the Masjid was locked. Alas! The Masjid was closed and sins were being committed everywhere in the village. Movies and songs were being played at most of the shops.

Amazing enthusiasm of past Muslims for attending Masjid

Dear Islamic brothers! Have you noticed? How poor the state of today's Muslims is! There was a time when people used to attend Masājid day and night. Hujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: 'Pious people preferring their afterlife used to spend most of their time in Masājid so that they could accumulate the eternal wealth of the afterlife taking advantage of this fleeting life. Since a large number of worshippers used to stay in Masājid, vendors used to sell food items outside Masājid so that worshippers could easily get them.' شَيْخُنَ اللَّهُ عَزَّوَجَلَّ! How beautiful that era was! But today one is extremely dejected to see the emptiness of Masājid. O Islamic brothers who have no doubt about meeting their death! If possible, do spend your spare time in Ṣalāt-ʿAlan-Nabī, meditation on Hereafter and good company after you have performed necessary routines like earning Ḥalāl sustenance, looking after parents and children, and fulfilling other rights of people. Our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would spend every single moment of his life doing Ṣalāt of Allah عَزَّوَجَلَّ. If only we had also realized the significance of our precious time!

Yā Khudā qadr waqt kī day day

Koī lamḥah na fāltū guzray

Yā Allah عَزَّوَجَلَّ! Grant us the privilege of making the best use of our time without wasting even a single moment.

Amazing enthusiasm for offering Ṣalāh with Jamā'at

The Muslims of the past were highly enthusiastic about offering Ṣalāh with Jamā'at. Hujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: (Allah عَزَّوَجَلَّ has said in Sūrah An-Nūr, verse 37, part 18.)

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۖ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Those men, whom neither commerce nor trading distracts from the remembrance of Allah and establishing the Ṣalāḥ and paying of the Zakāḥ – they fear the day when the hearts and the eyes will be upturned.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 37)

Quoting the foregoing verse, Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said that some exegetists of Quran have stated: This refers to pious people who were highly enthusiastic about Jamā'at. If a blacksmith, for example, heard the Azān when lifting up the hammer to strike it, he would not strike it but rather keep it at a side and go to offer Ṣalāḥ. Similarly, if a cobbler heard the Azān after he had inserted the needle into a piece of leather, he would not take the needle out but rather go to Masjid leaving all work. That is, striking a lifted up hammer or taking out an inserted needle was also a delay in their eyes, whereas these things take only a little time. (*Kīmiyā-e-Sa'ādat, vol. 1, pp. 339*)

<i>Mayn pānchon namāzayn paṛhūn bā-Jamā'at</i>	<i>Ĥo tauḥīq aysī 'aṭā Yā Ilāhī</i>
<i>Mayn paṛhṭā rahūn Sunnatayn waqt hī per</i>	<i>Ĥaun sārāy Nawāfil adā Yā Ilāhī</i>
<i>Day shauq-e-tilāwat day ṣauq-e-'ibādat</i>	<i>Rahūn bā-Wuḍū mayn sadā Yā Ilāhī</i>

Yā Allah عَزَّوَجَلَّ! Enable me to offer all five Ṣalāḥs with Jamā'at, to recite the Holy Quran keenly, to perform worship enthusiastically and to remain in Wuḍū all times. May I also offer Sunnaḥ Ṣalāḥ and all Nafl Ṣalāḥs.

Old man began to weep

A 30-day Madanī Qāfilāḥ of the devotees of Rasūl reached a town. During the learning session, the Farāiḍ of Ghusl were explained to the participants. An elderly man who was also present tearfully expressed his feelings in these words, 'I am 70, but still unaware of the Farāiḍ of Ghusl. By the blessings of the Madanī Qāfilāḥ, I have learnt today these Farāiḍ. Alas, I did not even know that there are certain Farāiḍ in Ghusl.'

What to learn first?

Dear Islamic brothers! The incident of the 70-year-old man who was unaware of even the Farāiḍ of Ghusl clearly highlights the need and importance of Madanī Qāfilaḥs. If a Muslim suffers some problem like illness, starvation, unemployment, debt, adversities and other hardships in the worldly life, we take and should take pity on them but it's worrying why we do not take pity on the one who has endangered their afterlife by committing sins, making them deserving of torment in the grave and Hell. Regretfully, it seems as if the troubles of the afterlife are deemed unimportant compared to those of the worldly life! One suffering from a 'spiritual disease', i.e. the disease of sins deserves more sympathy and pity than one suffering from a bodily disease because troubles in the worldly life can bring comforts to a Muslim in his afterlife but sins can throw him into the pit of Hell.

Therefore, it is vitally needed to disseminate Islamic teachings so that Muslims can avoid sins. If someone cannot even distinguish between sins and rewards, how he would be able to lead a Sunnah-conforming life! Today, extremely regretfully, unwise Muslims, tricked by satan and Nafs, are prepared to make every sort of sacrifice for the comforts of their worldly life but they are unaware of even the Farḍ knowledge. The Beloved and Blessed Prophet ﷺ has stated, *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ* *To seek knowledge is Farḍ for every Muslim.* (*Sunan Ibn Mājah*, vol. 1, pp. 146, *Hadīṣ* 224) This Ḥadīṣ refers to essential religious knowledge, not school, college or university education. Therefore, first of all, learning Islamic beliefs is Farḍ. Then the Farāiḍ and preconditions of Ṣalāḥ and those acts that invalidate Ṣalāḥ are Farḍ to learn. On the commencement of Ramadan, acquiring the knowledge of the essential rulings of fasting will be Farḍ for the one fasting is Farḍ for. Likewise, it is Farḍ to learn the rulings of Zakāḥ for one paying Zakāḥ is Farḍ for, rulings of Hajj for one Hajj is Farḍ for, those of Nikah for one going to get married, those of trade for a trader, those of buying for a buyer, those of employment for employees and employers and so on. In other words, it is absolutely obligatory for everyone to be aware of the Shar'ī rulings of the matters they are currently engaged in. Similarly, it is also Farḍ for everyone to learn the rulings of Ḥalāl and Ḥarām.

Moreover, it is also Farḍ for every Muslim to learn the Farāiḍ of the inner self, i.e. knowledge about humility, sincerity and Tawakkul etc. including the way to adopt them

as well as knowledge about inner sins such as arrogance, ostentation, jealousy, forming negative opinion, grudge, enmity, Shumātat (i.e. feeling happy to see a Muslim in trouble) etc. including the way to get rid of them. (For details, read *Fatāwā Razawiyyah* volume 23 from page 613 to 624). Furthermore, it is also Farḍ to acquire the knowledge of Muḥlikāt (the acts leading to doom) such as lying, backbiting, tale-telling, laying false blames, unlawful gazing, fraud, causing pain to a Muslim, breaking promise etc. including all major and minor sins so that they can be avoided. Drivers, passengers, spouses, parents, offspring, siblings, neighbours, relatives, debtors, creditors, supervisors, contractors, labours, builders, farmers, landlords, tenants, rulers, subjects, teachers, students, doctors, herbalists, residents, travellers, butchers, fishmongers, donation-collectors, trustees of Masjid, Madrasah, graveyard and social institutions etc., shepherds, washermen, tailors, carpenters, blacksmiths, plumbers, those raising and selling cattle, those having clothes washed at laundry, those having clothes sewn at a tailor's shop and those having things made or repaired etc. all must learn essential rulings about the matters they are currently engaged in. This is absolutely Farḍ for everyone. Do not pay any heed to such satanic deception that one will have to act upon the rulings if he learns them. Keep the Shar'ī principle in mind that not knowing Farḍ knowledge about one's current matters is a sin and committing sins in ignorance is another sin and a Ḥarām act leading to Hell.

Khudāyā ḥam Islāmī aḥkām sīkhayn

Bachā-ayn jo dozakh say woh kām sīkhayn

Yā Allah عَزَّوَجَلَّ! Enable us to learn Islamic teachings and rulings so that we can be protected from Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

METHOD OF GHUSL

Dear Islamic brothers! You have heard that a 70-year-old man attended the learning session of the Madanī Qāfilah in which he learnt the Farāiḍ of Ghusl. There might be countless such Muslims who would be unaware of these rulings. With the intention of reaping the reward of 'call to righteousness' let me present the amended method of

Ghusl (Ḥanafī) extracted from the 496-page book ‘*Laws of Ṣalāḥ*’ published by Maktabatul-Madīnah, the publishing department of Dawat-e-Islami: Though the Ghusl made without intention is valid, its reward will not be granted. Therefore, make the following intention in the heart without uttering any word: *I am going to make Ghusl for acquiring purity*. First wash both hands up to the wrist three times. Then wash excretory organs whether or not impurity is there. Then, if there is impurity on any part of the body, remove it. Make Wuḍū as made for Ṣalāḥ but do not wash feet if water is accumulated where you are standing. In case of making Ghusl on a stool or on the hard ground, wash feet as well.

Now moisten the body with wet hands, especially in winter season (soap may also be used). Then, pour water three times on the right shoulder, three times on the left one, on the head and then three times on the whole body. Now move away a little from the place of Ghusl and wash feet if not washed during Wuḍū. Do not face the Qiblaḥ during Ghusl. Rub the whole body with hands. Make Ghusl at such a place where nobody could see you. If this is not possible, a male should wrap a thick piece of cloth around his Satr (i.e. the body area from navel to a bit lower than the knees). If a thick piece of cloth is not available, wrap two or three pieces of cloth around the Satr depending upon the need because a thin piece of cloth will cling to the body due to wetness, exposing the colour of the knees or thighs, *مَعَاذَ اللَّهِ عَزَّوَجَلَّ*. Women should take greater care. Neither talk during Ghusl nor recite any Duʿā. After the Ghusl, body can be wiped with a towel etc. Put on cloths immediately after the Ghusl. To offer two Rakʿāt Nafl Ṣalāḥ after Ghusl is Mustahab provided the time is not Makrūḥ. (*Common books of Ḥanafī jurisprudence*)

Three Farāiḍ of Ghusl

1. Rinsing the mouth
2. Sniffing water into the nose
3. Pouring water on the whole apparent body

(*Fatāwā ʿĀlamgīrī*, vol. 1, pp. 13)

1. Rinsing the mouth

Taking a little water into the mouth and then spitting it out quickly is not sufficient. It is essential that water reach every part and every cavity of the mouth from lips to the end

of the throat. In the same way, water must reach the cavities behind the molars [i.e. large back teeth] including the gaps and roots of the teeth, all sides of the tongue and the end of the throat. If you are not fasting, gargle as well (as it is Sunnah to do so). If bits of betel nuts or pieces of meat are stuck in between the teeth, they must be removed. If one suspects harm in case of removing them, he is exempted from removing them.

Prior to making Ghusl, if the pieces of meat etc. are stuck in between the teeth and the Ghusl-making person does not notice them and offers Ṣalāh having performed Ghusl without removing them but later on he realizes that pieces of meat etc. were stuck in between the teeth, it is now Farḍ for him to remove them and wash that area with water. The Ṣalāh offered is valid. If a loose tooth is fixed with some filling or wire and water cannot reach beneath the filling or the wire, it is exempted. (*Bahār-e-Sharī'at, part 2, pp. 38; Fatāwā Razawīyyah, vol. 1, pp. 439-440*) Rinsing the mouth once in the above way is Farḍ in Ghusl and doing so thrice is Sunnah in Wuḍū.

2. Sniffing water into the nose

Quickly splashing some water onto the tip of the nose is not sufficient. It is essential to wash the inside of the nose up to the end of the soft bone i.e. up to the starting point of the hard bone. This can only be done by sniffing water upwards. Remember if even as much space as a hair-tip is left unwashed, Ghusl will not be valid. If dried mucus has accumulated inside the nose, it is Farḍ to remove it. It is Farḍ to wash the nasal hair as well. (*ibid, pp. 442, 443*)

3. Ablution of the whole external body

It is obligatory to wash with water each and every part and down [i.e. soft fine hair] of the external body from the hairs of the head to the soles of the feet. There are some body parts which may remain unwashed, if special care is not taken, and Ghusl will not be valid. (*Bahār-e-Sharī'at, part 2, pp. 39*)

In order to learn essential rulings of Wuḍū, Ghusl, Ṣalāh, Jumu'ah, missed Ṣalāh, traveller's Ṣalāh, funeral Ṣalāh etc., read the 496-page book '*Laws of Ṣalāh*' published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.

Method of Ghusl in flowing water

If a person making Ghusl in flowing water such as in a river or a canal stays in the water for a while, the Sunan of washing the body thrice, those of maintaining order in washing and making Wuḍū will all get fulfilled. It is not even required to move the body parts three times in flowing water. However, in case of making Ghusl in the still water of a pool etc., one is required to move the body parts thrice to act upon the Sunnah of washing the body thrice. In case of standing in the rain (or under a tap or a shower) the rulings of flowing water will apply. When making Wuḍū with flowing water, it is sufficient to keep the body parts, washed in Wuḍū, under water for a while. Similarly, while making Wuḍū with still water, moving the body parts thrice under water is a substitute for washing them thrice. (*Bahār-e-Sharī'at*, part 2, pp. 42; *Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 1, pp. 320-321)

In all these cases of Wuḍū and Ghusl, one is required to rinse the mouth and sniff water into the nose. Rinsing the mouth and sniffing water into the nose are Farḍ in Ghusl, whereas Sunnat-ul-Muakkadah in Wuḍū.

Ruling of shower is same as that of flowing water

It is stated in (the unpublished version of) *Fatāwā Aḥl-e-Sunnat*: In case of making Ghusl under a shower (or a tap), the rulings of making Ghusl in flowing water will apply. That is, if the Ghusl-making person remains under water for as long as he can make Wuḍū and Ghusl, the Sunan of washing the body parts three times will get fulfilled.

It is stated in *Durr-e-Mukhtār* that if one stays in flowing water or in a large pond or in the rain for as long as one can make Ghusl and Wuḍū, he will be considered to have fulfilled all Sunan. (*Durr-e-Mukhtār, Rad-dul-Muhtār*, vol. 1, pp. 320)

Remember! Rinsing the mouth and sniffing water into the nose are required in Ghusl and Wuḍū.

Cautions when using a shower

Ensure that your face or back is not towards the Qiblah when making Ghusl unclothed under a shower. Take the same care when in the toilet. The direction of the face or the back being towards the Qiblah means the face or the back is within 45° towards the

Qiblah. Therefore, it is necessary that the direction of the face or the back is out of 45° from the Qiblah. Most people are unaware of this ruling.

Get W.C. installed in correct direction

If wrong, please get the direction of your home WC corrected. The safest way is to get the WC installed at the angle of 90 degree from the direction of the Qiblah, i.e. the direction where the face is turned after Salām is performed in Ṣalāh. Builders usually prefer facility and beauty in the construction, paying no attention to the direction of the Qiblah. Muslims should prefer the betterment of the afterlife to the inessential beauty of their houses.

*Kuch naykiyān kamā lay jald ākhirat banā lay
Bhāī nahīn bharosāh hay koī zindagī kā*

Translation: Perform some good deeds for the betterment of your afterlife. Don't delay at all because you can depart this life anytime.

(Wasāil-e-Bakhshish, pp. 185)

Five Sunnah-occasions of making Ghusl

It is Sunnah to make Ghusl on (1) Friday (2) Eid-ul-Fiṭr (3) Eid-ul-Aḍḥā (4) the day of 'Arafah (9th Zul-Hijja-til-Harām) (5) before putting on Ihram.

Ghusl in rain

To make Ghusl before people with uncovered Satr is Harām. When bathing in rain etc., wrap a coloured and thick shawl around the trousers etc. so that the colour of the skin will not get exposed even if the trousers cling to the body because of wetness.

How is it to look at a person wearing skin-tight clothing?

If someone is wearing thick clothing when bathing at a seaside, stream or in rain etc., but his clothing has clung to his body because of wetness or heavy wind, exposing the shape of a complete part of his Satr such as the roundness of thigh, then it is not allowed

for others to look at that particular part. The same ruling applies to seeing a complete projected part of the Satr of one wearing tight clothes.

Cautions when making Ghusl unclothed

Ensure that your face or back is not towards the Qiblah when making Ghusl alone in the bathroom whether unclothed or wearing such trousers etc. that may cling to the body, exposing the colour of things etc.

Caution while making Ghusl using bucket

While making Ghusl using a bucket, place the bucket on a stool etc. so that water droplets will not fall into the bucket. Do not also place the mug used for Ghusl on the floor.

All villagers clean-shaven

A 30-day Sunnah-Inspiring Madanī Qāfilah reached a Masjid in a village of district Dadu (Bāb-ul-Islam, Sindh). There was no Muazzin in the Masjid. Therefore, a traveller of the Qāfilah called Azān. At the time of Jamā'at, a few people came to Masjid and said, 'Please lead the Jamā'at because no Jamā'at is held here. People offer Ṣalāh individually because all men in the village are clean-shaven and incapable of leading the Jamā'at.'

Attending Masjid is Wājib

Dear Islamic brothers! The above incident certainly contains a lesson for us. Love for the world is the root of all evils. The villagers deprived themselves of attending the Masjid because of being busy with their worldly activities, leaving the Masjid deserted and unattended. Remember that it is Wājib for the Muslims to keep attending the Masjid of their area. Described here is a query with its answer extracted from *Fatāwā Razawiyyah* about a Masjid constructed with Ḥalāl money by some ex-drinkers who had given up and repented of drinking.

In reply, A'lā Ḥadrat رَحْمَةُ اللهِ تَعَالَى stated on page 125 of the 8th volume of *Fatāwā Razawiyyah*: The Masjid made with Ḥalāl money by those people after they had repented is indeed a Masjid by Shari'ah. Not only is it permissible to offer Ṣalāh there

but it is also Wājib for those living in the vicinity of the Masjid to keep attending it. It is essential to arrange for Azān, Iqāmah¹, Jamā'at² and Imāmat³ all five times. If they do not do so, they will be sinners. Those preventing Ṣalāh from being offered in that Masjid will be deemed severe oppressors as declared by Allah عَزَّوَجَلَّ in the Glorious Quran:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ط

And who is more unjust than one who prevents the name of Allah being mentioned in the mosques, and strives for their ruin?

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Al-Baqarah, verse 114)

(Fatāwā Razawiyyah, vol. 8, pp. 125)

Masjid in jungle

Dear Islamic brothers! Let me also tell you that the Masjid made in such a remote and isolated area where no Muslim lives is not actually deemed to be a Masjid. Replying to a question, A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 505 of the 16th volume of *Fatāwā Razawiyyah*: If it is certain that the place will not be populated, nor will the Masjid be used, then it is not deemed to be a Masjid. Those bricks and other things [of the building made in jungle] may be used for any other Masjid. 'Ālamgīrī states, 'If someone has had a Masjid constructed in a jungle or a deserted and uninhabited place, then it will not be deemed to be a Masjid because making Masjid at such a place is not needed.' (Fatāwā 'Ālamgīrī, vol. 5, pp. 320)

Karayn Masjidayn jo bhī ābād Maulā

Tū rakḥ us Musalmān ko shād Maulā

May Masjid-attending Muslims be blessed with delight by Allah عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ A set of fixed words uttered rather loudly just before the commencement of congregational Salah.

² The act of leading the congregational Salah

³ Congregational Salah

9 Non-Muslims embrace Islam

Dear Islamic brothers! Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah – is zealous in promoting the call to righteousness throughout the world. Come forward and join it. Once you affiliate yourself with this ‘Madanī movement’ you will be inspired to strive to reform yourself and the people of the entire world. Act upon Madanī In’āmāt for your own reform and travel regularly with Madanī Qāfilahs for the reform of the people of the entire world. Here is a wonderful Madanī parable for you to get inspired. A 3-day Sunnah-Inspiring Madanī Qāfilah of devotees of Rasūl travelled to Tando Adam from Hyderabad, a famous city in Bāb-ul-Islam Sindh. On the third day of the Qāfilah, a stranger came and expressed his wish to meet the Amīr of the Qāfilah. On meeting outside the Masjid, he introduced himself as a non-Muslim and appreciated Islam very much. Finding him impressed with Islam, the Amīr of the Qāfilah made individual effort on him.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After a short while, he embraced Islam and said, ‘Please come to my home and invite also my family members to embrace Islam.’ Therefore, the Islamic brothers of the Qāfilah went to his home where they persuaded his family members to accept Islam.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessings of the Qāfilah, all the nine members of his family became Muslim. The Amīr of the Qāfilah asked the newly reverted Muslim, ‘When you were already impressed with Islam, why did you delay in embracing it?’ He replied, ‘The Islam I was impressed with seemed to be confined to books. I found the character of today’s Muslims devoid of it. When I saw your Madanī Qāfilah, I was attracted to you. I have been watching your activities for three days. Keeping eyes lowered, meeting others with a smiling face, white clothing, green turban on the head, Nūr on the face have all impressed me. Your character reflects the real Islamic traits, mentioned in books, inspiring me to embrace Islam.’

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the time of the writing of this parable, that newly reverted Muslim is rendering his services as a Muazzin in a Masjid. He also invites Muslims towards Ṣalāh and conveys the call to righteousness to them. His children are also learning the Holy Quran in a Madrasa-tul-Madīnah of Dawat-e-Islami.

*Āiye ‘āshiqīn, mil kay tablīgh-e-Dīn
Kāfirāun ko karayn, Qāfilay mayn chalo*

Kāfir ā jāyain gey, rāh-e-ḥaq pāyain gey

إن شاء الله Chalayn, Qāfilay mayn chalo

Kufr kā sar jhukay, Dīn kā dankā bajay

إن شاء الله Chalayn, Qāfilay mayn chalo

O devotees! Let's together travel with Madanī Qāfilāḥ and preach unbelievers about Islam. *إن شاء الله عز وجل*, unbelief will be dominated by Islam by the blessings of Madanī Qāfilāḥ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Amazing blessings of Madanī Qāfilāḥ

سُبْحَنَ اللَّهُ عَزَّ وَجَلَّ! How amazing the blessings of the Madanī Qāfilāḥ are! All Islamic brothers must have the privilege of travelling with Qāfilāḥ for three days every month and for 30 consecutive days every year in the company of the devotees of Rasūl. The foregoing faith-refreshing and delightful Madanī parable describes how nine non-Muslims were blessed with the true path of Islam. Indeed very fortunate are the Muslims who lead non-Muslims to the light of Islam from the darkness of unbelief or who inspire sinful Muslims to give up sins and turn over a new leaf, following a Sunnah-conforming lifestyle.

Yā Rab of Mustafa! Forgive us without accountability. Make us sincere preachers of Sunnah and grant us the privilege of travelling with Madanī Qāfilāḥ regularly. Enable us to act upon Madanī In'āmāt and to persuade others to act upon them.

Na naykī kī da'wat mayn sustī ḥo mujh say

Banā shāiq-e-Qāfilāḥ Yā Ilāhī

Yā Allah *عَزَّ وَجَلَّ*! May I travel with Madanī Qāfilāḥ enthusiastically and convey the call to righteousness energetically.

(Wasāil-e-Bakhshish, pp. 85)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ**.

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world, **بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ**'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ**.



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